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THE CATHOLIC UNIVERSITY OF AMERICA

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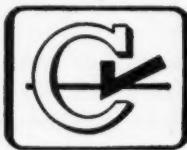
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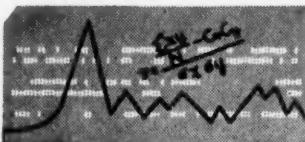
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SECONDARY SCHOOL BOYS' AND GIRLS' ACHIEVEMENT AND INTELLIGENCE—PART I

REV. F. J. HOULAHAN*

In a recent study of the differences in patterns of factors emerging when twenty-six subtests of intelligence were administered respectively to the male and female members of the classes of the eleventh grades in twenty-two coeducational high schools, it appeared that the differences between the means for the boys and the girls were significant for ten of the subtests.¹ Three factors were found for each group. Two of these seemed to be the same for both, but the third was difficult to identify in either and did not seem to be indicated by the same items in both.

Restricting himself to the boys of the sample population studied by Ruszel, and adding the four parts of the Iowa High School Content Examination, Form L, to the twenty-six subtests of intelligence, Driscoll investigated the factors underlying intelligence and achievement.² He, likewise, found three factors running through all thirty tests: a cognitive, a verbal, and a numerical factor. Doyle reported the results of an investigation exactly similar to that of Driscoll but dealing with the factors underlying both intelligence and achievement for the girls of the Ruszel study. He found that for them as for the boys three factors could be identified: a mathematical, a verbal, and a cognitive factor.³

*Rev. F. J. Houlahan, Ph.D., is an associate professor of education at The Catholic University of America and associate editor of *The Catholic Educational Review*.

¹ Humphrey A. Ruszel, *Test Patterns in Intelligence*, p. 52. The Catholic University of America Educational Research Monographs, Vol. XVI, No. 5. Washington: The Catholic University of America Press, 1952. Although Ruszel indicates (pp. 7-10) statistically reliable differences between boys and girls on eleven tests, there are only ten on which the critical ratio is 3.00. That reported for Test 1 is in error. The standard error of the difference should be .432, the C. R., 1.042.

² Justin A. Driscoll, *Factors in Intelligence and Achievement* p. 46. The Catholic University of America Educational Research Monographs, Vol. XVI, No. 6. Washington: The Catholic University of America Press, 1952.

³ Andrew M. Doyle, *Some Aspects of Ability and Achievement in High School Girls*, p. 20. The Catholic University of America Educational Research Monographs, Vol. XVII, No. 2. Washington: The Catholic University of America Press, 1952.

The three studies just referred to were carried out independently of one another. Each is complete in itself. However, the data are of such a nature as to yield themselves to direct comparison, a comparison which may add something to our knowledge of the interrelationships of differences in intelligence test results and in achievement test results for the two sexes. The present article reports the findings of such a comparative study.

DIFFERENCES IN ACHIEVEMENT

Table 1 is constructed from data supplied by Doyle⁴ for 282 girls and by Driscoll⁵ for 205 boys in twenty-two small coeducational high schools in the Archdiocese of Dubuque.

TABLE 1
DIFFERENCES IN ACHIEVEMENT OF GIRLS AND BOYS

Iowa High School Content Examination, Form L, Test	Girls		Boys		Difference Girls Less Boys	S.E. of Diff.	C.R.
	M	S.E.	M	S.E.			
27. English and Literature	40.16	.694	39.50	.791	0.66	1.052	.627
28. Mathematics	20.18	.413	23.25	.679	-3.07	.795	3.862
29. Science	23.23	.447	27.60	.645	-4.37	.785	5.567
30. History and Social Sciences	39.23	.669	42.98	.924	-3.75	1.141	3.287

It appears that for the populations studied the boys excelled on the tests for achievement in mathematics, science, and history and the social sciences—and significantly so in each case. The girls had the higher mean on English and literature, only, but the difference between their mean and that for the boys was not statistically significant.

THE GENERAL FACTORS

Driscoll reports in a special table the intercorrelations between the achievement tests and the correlations of each with the general factor of the group together with regression weights and the coefficient of multiple correlation of the combination of

⁴ *Ibid.*, p. 5.

⁵ Driscoll, *op. cit.*, p. 10.

tests with this general factor.⁶ Doyle had no occasion to present such a table. However, for purposes of comparison, similar statistics have been calculated from his data. These are presented, along with Driscoll's findings, in Table 2.

TABLE 2
ACHIEVEMENT TEST RESULTS FOR GIRLS AND BOYS:
INTERCORRELATIONS, CORRELATIONS WITH GENERAL
FACTORS, BETA WEIGHTS, AND COEFFICIENTS OF
MULTIPLE CORRELATION

Test	Girls				Boys			
	27	28	29	30	27	28	29	30
27. English and Literature		.498	.505	.624		.595	.599	.633
28. Mathematics	-.125*		.425	.405	.000*		.540	.536
29. Science	-.015	.084		.341	-.001	.002		.551
30. History and Social Sciences	.161	-.009	-.069		.007	.000	.000	
reg	.866	.631	.590	.650	.827	.722	.734	.746
Beta Weights	.599	.213	.150	.140	.397	.224	.239	.243
Rg · 27, 28, 29, 30		.912				.921		

*Lower half of matrix is composed of residuals after g has been partialled out.

It is clearly evident that there is some general factor accounting for most of the common variance for the girls and for the boys. The coefficient of multiple determination for the girls is .83 and for the boys it is .84. However, there is no further overlapping of the variances for the boys for whom all residuals after partialling out the g-factor approximate zero. For the girls it appears that the matrix of coefficients was not of unit rank. The probable error for a coefficient of correlation of .000 would be .040. Residuals of the magnitude some of these have cannot be said to be certainly resultants of chance.

Although a minimum of five tests is required to determine in even an unstable manner two factors,⁷ the centroid method was applied to this little matrix for the girls using the coefficients of correlation with g as the initial estimate of the communality and repeating the process until no significant changes occurred in the latest repetitions. Rather than give a wrong impression

⁶ *Ibid.*, p. 43.

⁷ L. L. Thurstone, *Multiple-Factor Analysis*, p. 294. Chicago: The University of Chicago Press, 1947.

of accuracy by tabulating the results formally, Figure 1 has been prepared to indicate the relationships amongst the four variables as suggested by the centroid method. It is seen that the projections on the first factor are in substantial agreement with the sizes of the coefficients of correlation with g of Table 2. It is also clear that if a line were drawn from 0 through a point between items 27 and 30, and if another were drawn from 0 through a point between items 28 and 29, the angle between these two

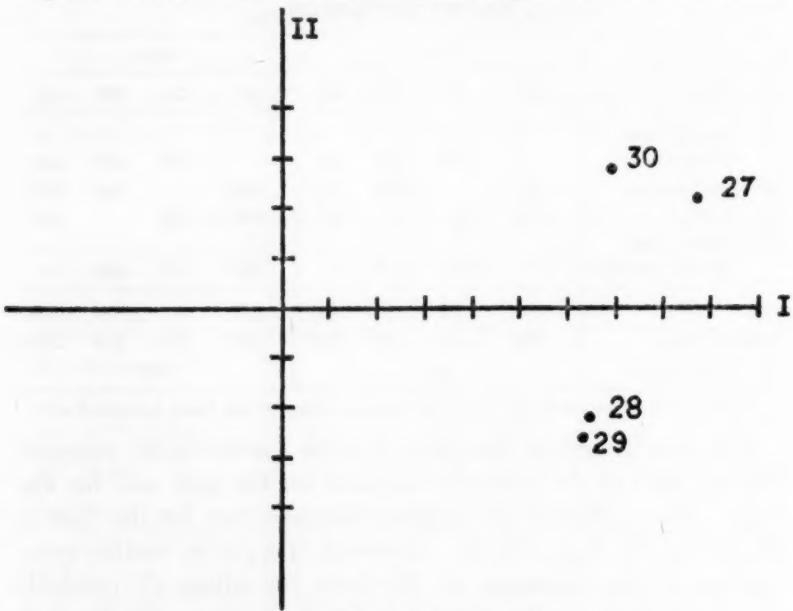


Fig. 1. Factor loadings, girls

lines would be quite small. In other words, factors indicated by these lines are highly correlated. Actually, a third factor appeared which could be represented in space by imagining items 28 and 30 in positions as far under and items 27 and 29 as far above the plane of Figure 1 as the two little clusters are away from the abscissa in the figure.

A figure constructed like Figure 1 but using the data for the boys would show all of the points right on the abscissa.

One cannot escape the conclusion, then, that even with nearly equal amounts of common variance being accounted for in the respective matrices, there remain less general, common sources of variance in the performance of the girls on these tests, whereas

with the boys all other variance is due to causes specific for each test.

Moreover, we do not know that the general factors which have appeared in nearly equal amounts for boys and girls are the same identical general factor.

INTELLIGENCE AND ACHIEVEMENT

In a search for some explanation of these differences in the achievements of the boys and the girls, attention is now turned to the data involving the various subtests for intelligence. These data, assembled from the studies already referred to, are reported in Table 3. The names of the tests and of the subtests will be found along the left margin, followed by columns listing the coefficients of correlation between the respective intelligence subtests and the achievement for girls and for boys as indicated at the heads of the columns.

In looking for differences here, one is impressed almost at once by the very different coefficients for boys and for girls as between subtest 2, sensing right and left, and achievement test 28, mathematics.

Mathematics.—Confining attention to these two columns of coefficients, it is easy to see that there are some very notable differences even with regard to the highest coefficients. For the girls, the highest correlations with item 28, with the corresponding coefficients for boys shown in parentheses, are: test 2, .639 (.220); test 21, .619 (.629); test 10, .547 (.599); and test 18, .526 (.378). For the boys, the highest coefficients are for: test 21, .629; test 10, .599; test 16, .560; test 23, .519; test 11, .514; and test 6, .510. It will be noted that the only large coefficient on which there is substantial agreement is that for test 21, arithmetic reasoning. The greatest difference in leading items, after that for item 2, sensing right and left, is for item 11, inference, which has a coefficient of .514 for the boys and of only .230 for the girls.

Since the four tests: 2, sensing right and left; 21, arithmetic reasoning; 10, numerical quantity; and 18, classification, are definitely higher for the girls than any other items in their correlation with the mathematics test, 28, it seemed advisable to find out how much of the variance of test 28 could be deter-

TABLE 3
CORRELATIONS BETWEEN INTELLIGENCE SUBTESTS
AND ACHIEVEMENT TESTS

Intelligence Subtests	Girls (N=282)				Boys (N=205)			
	Achievement Tests				Achievement Tests			
	27	28	29	30	27	28	29	30
A. California Non-Language								
1. Immediate recall	381	273	250	379	308	306	275	263
2. Sensing right and left	143	639	372	166	196	220	197	054
3. Manipulation of area	190	217	219	138	293	419	327	192
4. Opposites	208	231	212	154	072	152	139	063
5. Similarities	163	376	407	295	074	169	172	187
6. Analogies	360	380	287	221	322	510	353	374
7. Number series	203	330	040	263	285	427	231	289
8. Numerical quantity	274	360	211	295	224	367	185	251
9. Foresight in spatial relations	193	265	120	026	203	257	255	078
B. California Language								
10. Numerical quantity	397	547	325	350	433	599	379	410
11. Inference	272	230	178	168	446	514	406	405
12. Vocabulary	546	364	375	399	620	475	512	371
13. Delayed recall	440	265	261	367	434	386	320	456
C. Pintner General Ability Test, Form A								
14. Vocabulary	606	357	385	449	643	427	466	367
15. Logical selection	352	201	211	185	477	380	368	353
16. Number sequence	263	360	209	301	318	560	286	326
17. Best answer	513	221	329	376	536	423	440	472
18. Classification	675	526	448	388	495	378	506	426
19. Opposites	613	414	346	433	627	396	504	498
20. Analogies	610	344	390	445	647	453	525	552
21. Arithmetic reasoning	438	619	343	440	411	629	440	496
D. McManama, Exercises in Cognitive Ability								
22. Discrimination	540	306	286	298	662	427	417	547
23. Analogy	581	440	383	441	533	519	460	496
24. Completion	542	449	280	372	573	503	520	464
25. Definition	503	378	430	314	553	374	416	454
26. Proverb	563	426	335	404	523	457	428	457

mined by the variances of these four tests from the intelligence test battery. Would the results for the girls and the boys be notably different?

To answer this question, relevant data from the matrices of coefficients of correlation from the studies previously referred to were tabulated as in Table 4 for the girls and the boys, regression weights were calculated, and the coefficients of multiple correlation determined.

The multiple correlation for the girls, indicated by the co-

TABLE 4

MATHEMATICS AS CRITERION TEST FOR GIRLS AND BOYS: INTERCORRELATIONS,
CORRELATIONS WITH THE CRITERION, BETA WEIGHTS, AND
COEFFICIENTS OF MULTIPLE CORRELATION

(Items Selected for Girls)

Test	Girls					Boys				
	2	21	10	18	28	2	21	10	18	28
2	.276	.221	.162	.639		.237	.283	.115	.220	
21	.276	.555	.400	.619		.237	.599	.380	.629	
10	.221	.555	.308	.547		.283	.599	.395	.599	
18	.162	.400	.308	.526		.115	.380	.395	.378	
Weights	.475	.248	.218	.281		.025	.396	.315	.100	

$$R_{28 \cdot 2,21,10,18} = .851 \text{ (Girls)}$$

$$R_{28 \cdot 2,21,10,18} = .694 \text{ (Boys)}$$

efficient .851, accounts for about 72 per cent of the variance on the test of mathematics ($100 \times .851^2$). For the boys the corresponding value, .694, indicates that only about 48 per cent of that variance can be so accounted for. Moreover, the coefficient of multiple correlation is scarcely greater than the zero-order coefficient for the correlation between test 21, arithmetic reasoning, and test 28, mathematics, which stands at .629. It is to be noted that the columns of coefficients for these two tests are almost identical if we insert $r_{21,28}$ for the blank diagonal value in the column for item 21.

Setting up a matrix of coefficients based on the four tests having the highest correlations with the mathematics achievement test, 28, for the boys, and omitting test 23, which has a still greater coefficient for its correlation with test 27, achievement in English, the results are quite similar to those already obtained for them with items selected for the girls. The results are summarized in Table 5, in which are presented likewise the data for the coefficient of multiple correlation with the underlying group factor.

From Table 5 it appears that combining the four tests having greatest coefficients of correlation with the criterion test of

TABLE 5

MATHEMATICS AS CRITERION TEST FOR BOYS: INTERCORRELATIONS,
 CORRELATIONS WITH CRITERION MATHEMATICS ACHIEVEMENT,
 AND WITH THE GENERAL FACTOR, BETA WEIGHTS, AND
 COEFFICIENTS OF MULTIPLE CORRELATION

(Items Selected for Boys)

Test	21	10	16	11	28	Weight
21*		599	546	513	629	304
10	599		556	471	599	240
16	546	556		475	560	187
11	513	471	475		514	157
rag	780	756	723	646	R ₂₈ = .721	
Weights	351	305	269	195	100R ² = 52.1	

 $R_g = .908$ $100R^2 = 82.5$

*The tests are: 21, arithmetic reasoning; 10, numerical quantity; 16, number sequence; 11, inference; and 28, achievement test for mathematics—the criterion test for the weights in the column at the right of the table which were used for the coefficient of multiple correlation found at the right.

achievement in mathematics the multiple correlation coefficient achieved is but .721. This indicates that only about 52 per cent of the variance in scores on this test is accounted for in terms of the four tests of the battery. This is not much greater than that calculated for the boys on the basis of the items selected for the girls, which was .694. Such a result was to be expected in view of the fact that the columns of entries for items 21 and 28 are so nearly identical.

The row, rag, shows that there is a general factor here with which each test correlates to a greater degree than any of them correlate with the mathematics achievement test, 28. The regression weights are greater also, resulting in a coefficient of multiple correlation with this g-factor which is .908. This coefficient compares favorably with that obtained by Driscoll in a battery which included test 28 with five other tests: 21, arithmetic reasoning; 10, numerical quantity; 16, number sequence; 7, number series; and 8, numerical quantity. He obtained a

multiple correlation of .922 of this battery with the underlying general factor.⁸

This result suggested that the data in the left-hand section of Table 4 be examined from the viewpoint of an underlying general factor for the girls. The coefficients of correlation with the g-factor, the regression weights, and the coefficient of multiple correlation are listed in Table 6.

TABLE 6
GIRLS' GENERAL FACTOR AS CRITERION: CORRELATIONS WITH g-FACTOR,
BETA WEIGHTS, AND COEFFICIENT OF MULTIPLE CORRELATION
(Items Selected for Girls)

Test	2	21	10	18
rag	.335	.838	.657	.475
Weight	.086	.620	.252	.137
$R_g \cdot 2,21,10,18 =$.883
100 R^2 =				77.9

Here it is seen that the correlation of the battery with its underlying general factor is such as to yield a coefficient of multiple correlation of .883 which represents no notable improvement over the .851 obtained when the scores on the test of achievement in mathematics were used as the criterion.

In Table 7 are presented corresponding data calculated from the boys' half of Table 4.

TABLE 7
BOYS' GENERAL FACTOR AS CRITERION: CORRELATIONS WITH g-FACTOR,
BETA WEIGHTS, AND COEFFICIENT OF MULTIPLE CORRELATION
(Items Selected for Girls)

Test	2	21	10	18
rag	.304	.761	.841	.462
Weight	.043	.379	.568	.087
$R_g \cdot 2,21,10,18 =$.905
100 R^2 =				81.9

Comparing the correlations with the underlying g-factor for boys and girls respectively and observing the differences in the

⁸ Driscoll, *op. cit.*, p. 31.

weights for the respective regression equations points up once more the differences between the two sexes in dealing with these tests. For the girls, about 72 per cent of the variance on the mathematics achievement test was accounted for in terms of the variance in these four tests and about 78 per cent of their variance is common variance. For the boys, 48 per cent of the variance on the mathematics test was accounted for in terms of these four tests though 82 per cent of their variance is common variance.

From this examination of the results of giving the batteries of tests to boys and to girls in the same schools, with the same teachers and probably the same family backgrounds, it appears that so far as the Iowa High School Content Examination, Form L, Mathematics section is concerned:

(1) The boys achieved significantly higher scores than did the girls.

(2) The subtests from the intelligence test batteries which correlated most with the test in achievement in mathematics were not the same for the boys and girls.

(3) The predictive values of combinations of these subtests relative to the mathematics test were notably different for the two sexes.

(4) For the boys the multiple correlation of the batteries with their underlying general factors was much higher than the corresponding coefficients with respect to the mathematics criterion. This notable difference did not appear in the data for the girls.

In other words, the evidence seems to indicate that boys and girls are not really doing the same thing when they are taking these tests. They bring their abilities into play in different proportions, or, perhaps one might as well say they use different abilities. This, of course, comes as no surprise to teachers who have dealt with both sexes. It would be interesting to find out whether different methods of instruction might not be more effective with one sex than with the other, whether it might be advisable to set up different types of tests for mathematics achievement for boys—tests which would get at the underlying general factor—whether the achievement of the girls would be improved by getting them to approach the mathemati-

cal task in a more masculine way.

Whatever the answers to these questions may be, the findings of this study certainly do not give support to those who pro-ound the ideal of coeducation of boys and girls in high school, at least in so far as the subject matter is of mathematical nature. *To be continued.*

• • •

America's colleges and universities will offer an average of 260 courses, workshops, and conferences during the summer of 1953, with some institutions scheduling more than 1,000.

The sale of elementary, secondary and college texts in 1951, as reported by fifty-three textbook publishers (88 per cent of the industry), aggregated \$141,550,000—\$2,450,000 less than in the previous year but \$89,950,000 more than in 1939. (Liquor sales in 1951 came to \$2,789,000,000.)

Fewer than 50 per cent of the nation's public-school teachers are now unmarried according to a recent study made at Southern Illinois University.

Schools in districts where government activities have overburdened facilities will get more than \$20,000,000 in federal aid under a bill signed by President Eisenhower last March.

The seventh grade is the level at which teachers find it most difficult to secure the coöperation of students according to psychiatric experts who recently met at Boston University.

Trends in school construction are highlighted in a new film-strip available May 1st at the AASA, 1201 16th St., N.W., Washington 6, D.C.

According to FCC, the cost of building an educational TV station is \$300,000, and yearly operating costs equal another \$200,000.

St. Rita's School in Dayton, Ohio, tied with Highland School in Omaha, Nebraska, for first place among the nation's elemen-tary schools in the 1952 "Register and Vote" campaign of the American Heritage Foundation.

THEORISTS AND THEORIES IN AMERICAN EDUCATION—PART I

JAMES J. CRIBBIN*

Like any other social development, the American system of education, both public and parochial, has evolved in response to specific unmet needs; it has been conditioned by the social milieu in which it has taken root. Furthermore, education in the United States has been dominated by certain theorists, who, in turn, have been molded by certain directive ideas and ideals. Hence, the two major approaches to the study of any social movement apply equally well to a study of the background of American education. The first approach portrays the educational system in terms of the leaders who have been identified with it; the second, with great insight, attempts to synthesize the ideologies which have directed its growth. The present paper, therefore, endeavors to describe the backgrounds of American public education by combining both points of view. First, the ideas of Bacon, Comenius, Locke, Rousseau, Pestalozzi, Herbart, Froebel, Spencer, Franklin, Jefferson, Mann, Eliot, and Dewey are summarized and their influence on contemporary education is indicated. The second section outlines the impact on education of such developments as the rise of science, individualism, humanitarianism, evolution, the growth of psychology, the influence of sociology, and the effects of naturalism with its unique interpretation of democracy in education. Finally, the implications of these theorists and theories for Catholic education are considered.

Although such an evaluation is easily justified, it is subject to certain intrinsic limitations. To be coherent it must synthesize broad trends of thought, a process which too readily leads either to oversimplification or to generalizations bordering on down-right misrepresentation. Moreover, a real danger of retroactive falsification exists in that the results of many forces and the efforts of many thinkers tend to be attributed to a single move-

*James J. Cribbin, Ph.D., is an assistant professor of education at Fordham University.

ment or to a particular person. Lastly, a process of selection is involved. Other leaders and different concepts might well have been emphasized, possibly with equal justification in fact. Despite this, however, conceptual frames of references are necessary and the most direct means to this end are knowledge of the authorities and understanding of the ideas which have shaped American education.

THEORISTS IN AMERICAN EDUCATION

FRANCIS BACON (1561-1626)

Educational theorists since the time of Bacon have been noteworthy not because of the startling originality of their ideas—most of them actually have had ancient Graeco-Roman ancestry—but because of their ability to voice in an attractive manner the intellectual and emotional trends of their times. This was certainly true of Bacon who, never a teacher, influenced education as few others; never a productive scientist, was called the "father of science"; never a discoverer of new truth, gave education a new, utilitarian purpose, a new emphasis in nature, a new method of induction, and a new content in science.¹

More important than these specific contributions, however, was the fact that Bacon gave a new hope and ideal to men. Breaking with the traditional education with its emphasis on other-worldliness, Bacon envisioned a new age of this-worldliness. Control of nature for practical purposes through science and the inductive method on the premise that "knowledge is power," the reeducation of men, and the improvement of social conditions through education, these were the shining aims proposed by Bacon.²

Throughout three centuries of experience these ideals have lost little of their original lustre. The perfect curriculum to attain them is still sought, the perfect method for doing so is still considered the scientific method, the emphasis on the techniques of living rather than the reason for life still prevails, the

¹ Paul A. Monroe, *A Text-Book in the History of Education*, pp. 468-476. New York: The Macmillan Co., 1909.

² W. Kane, *An Essay toward a History of Education*, pp. 321-324. Chicago: Loyola University Press, 1938; William Boyd, *The History of Western Education*, p. 207. London: Adam & Charles Black, 1950 (5th ed.).

optimistic hope that if men but know the right they will do what is right still burns brightly, the devotion to the school as the sure instrument of social reform and progress is still strong. Modern American education is more debtor to Bacon than is often realized, for it was he who began the slow, continuing process which has altered men's basic values even though it has not succeeded in eliminating them altogether.³

JOHN AMOS COMENIUS (1592-1670)

Where Bacon, essentially a propagandist, saw little connection between his new content and educational method, Comenius, "prince of schoolmasters", bishop and exemplary Christian, sought not only to specify these ideas to school practice but also endeavored to align Bacon's education for temporality with the Christian concept of education for eternity.⁴ The advances in educational practice usually attributed to Comenius are fourfold: (1) the introduction of textbooks organized to meet the needs of the young; (2) the use of the vernacular; (3) the improvement of teacher-pupil relations; (4) the emphasis on the educational importance of sense training.⁵

Other contributions of Comenius, however, may have exercised even more influence. In the first place, he was caught by Bacon's dream of the coördination of human knowledge, a capsule pansophism. Moreover, that he continued Bacon's hope for a perfect method is indicated not only by the title page of the *Great Didactic*, where he proposes to set forth the whole art of teaching all things to all men, quickly, pleasantly and thoroughly by an easy and sure method, but also by his statement that upon finding the proper method it will be no more difficult to teach any number of students than it is to print any number of pages from a press, and with as little risk of error.⁶ Finally, in his attempt to link utilitarian and Christian moral values Comenius in many ways may be considered the prototype of some Ameri-

³ Edwin G. Boring, *A History of Experimental Psychology*, p. 7. New York: Appleton-Century-Crofts, Inc., 1950 (2d ed.).

⁴ John S. Brubacher, *A History of the Problems of Education*, p. 205. New York: McGraw-Hill Book Co., Inc., 1947.

⁵ Luella Cole, *A History of Education*, p. 354. New York: Rinehart & Co., 1950.

⁶ M. W. Keatinge, *Comenius*, pp. 17 and 51. New York: McGraw-Hill Book Co., Inc., 1931.

can educators who present lofty and noble ideals but are vague as to just how these high ethical principles are to be translated into practice.

JOHN LOCKE (1632-1704)

The contrast between Comenius and Locke is striking. Comenius, true Christian, experienced educator and democratic in his concern for his fellowmen, was soon forgotten. On the other hand, Locke, an intellectual icicle with neither interest nor experience in practical school work, and writing with an eye solely to the education of the "better" classes, has been the most influential English educator with the possible exception of Spencer. Philosopher, political scientist, and psychologist, much of Locke's significance for education can be attributed to his rejection of Cartesian innate ideas for a theory of mind which considered it as a *tabula rasa*, to his concept of education as a process which aims at the inculcation of virtue, wisdom, breeding, and learning, to his emphasis on physical activity as embodied in the adage, "a sound mind in a sound body," to his stress on sense training, to his contempt for school routine, and to the theory of formal discipline usually associated with his name.

The key to his continuing importance, however, is not to be found in these advances but rather in the fact that he represented a mixture of progress and conservatism which admirably suited the temper of his times. Anti-absolutist in politics, he stimulated men to struggle for their freedom with the cry, "Absolute liberty, just and true liberty, equal and impartial liberty is the thing we stand in need of."⁷ Furthermore, although he attempted to defend religion, here too he promoted a secular view of life by replacing authority with reason and by leaving such crucial questions as the truths of revelation to the free interpretation of the individual.⁸ The "modernity" of these concepts is evident. That they are modern has been due largely to the fact that they were adopted and developed in France by both the Encyclopedists and Rousseau, eventually to be accepted by American education largely through the efforts of Franklin and Jefferson.

⁷ From Locke's "[First] Letter Concerning Toleration," quoted in Robert Ulich, *History of Educational Thought*, p. 202. New York: American Book Co., 1945.

⁸ Kane, *op. cit.*, p. 332.

JEAN JACQUES ROUSSEAU (1712-1778)

Whereas Bacon and Locke had been content to disregard God's interest in the lives of men, two later developments tended to oust Him entirely from man's interests. Under the leadership of Voltaire, the French Encyclopedists eagerly accepted two of Locke's principles, namely, that reason must prevail over tradition and authority, and that of emphasizing the education of the "better" classes, leaving the rest of mankind to muddle through as best it might. Far more significant, however, because it was more in harmony with democratic ideals, was the voluntarism of Rousseau. Rebell ing against all authority, clerical, political and intellectual, Rousseau defended man's right to happiness on earth and the possibility of actually attaining it.

He came upon the scene at a time when civilization was almost inevitably bound to undergo great changes; when Protestantism was largely breaking down into Rationalism and Deism, when absolutism in government was piling up its last intolerable burdens, when Catholic prelates were again forgetting the sharp lessons of the Religious Revolt, when the minds of men were rebelling against the cold insufficiencies of the "Age of Reason."

He appealed to the impulses in men which are as noble as they are often pathetically ill-guided; the love of liberty, so hard to distinguish from license; the resentment against formalism and bureaucracy, so likely to become resentment against all authority, the vague aspirations to goodness provided there be no hardships in acquiring it; the undying and pitiful hope of perfect happiness on earth.⁹

With two master strokes Rousseau spurred men anew on their quest for happiness. Politically, he offered the individual freedom through his theory of the "Social Contract." Theologically, he upended traditional dogmas of Christianity. Thus, he replaced both the deprived but redeemed man of Catholicism and the depraved but saved man of Protestantism with a man naturally good and destined for the perfect joy of the here and now. As a result, he rejected Original Sin as a blasphemy, made morality little more than self-centered expediency and in place of Christianity offered a supposititious religion of high ideals founded on emotionalism and feeling.

Educationally, the contributions of Rousseau, albeit far from original, were striking. Although he borrowed generously from

⁹ *Ibid.*, p. 342.

Bacon and Locke, he was the first to derive educational theory from the nature of the child. His insistence that child study should precede child education, his concern for the pupil's welfare, his conviction that education should capitalize on the native interests and curiosity of the educand, his emphasis on the importance of the free initiative of the individual, all these were genuine advances. Monroe has properly estimated Rousseau's educational significance in the following statement: "That education is a natural, not an artificial process; that it is a development from within, not an accretion from without; that it comes through the workings of natural instincts, and not through responses to external force; that it is an expansion of natural powers, not an acquisition of information; that it is life itself, not a preparation for a future state remote in interests and characteristics from the life of childhood—these ideas constitute the fundamental teaching of Rousseau."¹⁰

In the final analysis, however, these advances were made at too great a price. In jettisoning traditional Christianity, in denying God as the source of all right and authority, in cultivating the human to the neglect of the divine in man, Rousseau confined man's horizon to a temporal existence and imposed on him an education which was truncated and destined to fail of the high ideals he proposed for it. It is not so much that he liberated the child educationally and man politically, as Monroe maintains,¹¹ since these ends might well have been achieved within the framework of Christian principles. The poignant aspect of Rousseau's writings was that in the process he deprived both man and education of valid purposes for their existence. That Rousseau has been acclaimed, although his own life was a contradiction to his writings, is due to the fact that between the difficult Christian principle of an unyielding struggle for self-perfection and the callous pagan dictum, *Post me, diluvium*, he offered an attractive middle way. "Here was a 'Gospel of Brotherhood,' as Carlyle summed it up, 'not according to the dour Evangelists and calling on all men to repent, and amend *each his own* wicked existence, that they might be saved; but a Gospel rather, as we often hint, according to the new fifth Evangelist Jean-Jacques, calling on men to amend *each the whole*

¹⁰ Monroe, *op. cit.*, p. 566.

¹¹ *Ibid.*, p. 547.

world's wicked existence and be saved by making a Constitution."¹²

JOHANN HEINRICH PESTALOZZI (1746-1827)

The first half of the nineteenth century witnessed the work of three reformers who have had a profound influence on American education. Under the direction of Pestalozzi, Herbart, and Froebel, contemporaries for nearly fifty years, innovations were sponsored which have altered basically the form and substance of American teaching.¹³

The first of these leaders, Pestalozzi, was living proof of two truths. First, his life is evidence that mere revolution is not sufficient to achieve positive results. If Rousseau was the destroyer, Pestalozzi was the rebuilder. The second truth illustrated by his life is the fact that one need not be a success to father a successful reform. Thus, Pestalozzi presents a paradoxical historical picture. Dreamer of democratic ideals, he failed in managing even a modest school. In his own eyes a failure, he has had nevertheless an enduring influence on education psychologically, socially, and emotionally.

Cole has succinctly summed up Pestalozzi's psychological contributions to education by maintaining that he was practically the progressive movement of today, all by himself.¹⁴ Certain it is that many of his concepts of education still find general acceptance. Among these might be mentioned his theory of education as a process of harmonious development, as a process of learning through direct experience and self-activity, as a process of organic growth in preparation for independent action. Moreover, there is a modern touch to his conviction that the growth of the child is of greater moment than the mastery of subject matter and to his belief that the heart of the educational process is the development of the individual's personality.

Having begun his career as a social reformer, moreover, Pestalozzi never lost sight of the sociological implications of his

¹² Quoted in Norman Foerster, *The American State University*, p. 36. Chapel Hill, North Carolina: The University of North Carolina Press, 1937.

¹³ Cole, *op. cit.*, p. 454.

¹⁴ *Ibid.*, p. 477.

educational views.¹⁵ Thus, he was convinced that in universal education of the masses lay the secret of social progress. Insisting as he did that man was the same "whether in a hut or on a throne," and demanding for each the right and opportunity to develop his potentialities, Pestalozzi gave voice to that "thrust from beneath" of the common man against the burdens of class distinction, which eventually was to bring about a new social order based on a philosophical orientation which ignored, when it did not actually deny, traditional Christian principles.¹⁶

Perhaps Pestalozzi's greatest contribution to education, however was Pestalozzi himself. Teacher by the grace of God and more akin to St. Francis than to Rousseau, through the warmth of his personality and his utter devotion to his ideals he inspired others to continue and develop the work of reform for the benefit of children.¹⁷ To the old hope of finding the perfect method and the perfect psychology of teaching, he gave fresh impetus. He provided an emotional drive to the democratic ideal of educating all the children of all the people, stirring up anew the glowing prospect of reforming man and his works through education. Finally, he gave to the school a new spirit, the spirit of love and selfless devotion to the welfare of the children.

JOHANN FRIEDRICH HERBART (1774-1841)

In educational as in other modes of reform, mere emotionalism soon evanesces unless supported by an intellectual rationale to guide it. In Herbart, although in many ways he contradicted his predecessors, the emotionalism of Rousseau and the well-intentioned work of Pestalozzi found their logical justification. Reflective intellectual and successor to Kant as professor of philosophy, Herbart affected the developing American educational system in two ways. First, he worked out in detail the interrelationships of the new theory of education. Secondly, he implemented his theory in a logical psychological manner.

Rejecting Rousseau's and Pestalozzi's contention that nature

¹⁵ Frederick Eby and Charles Flinn Arrowood, *The Development of Modern Education*, p. 619. New York: Prentice-Hall, Inc., 1935; Brubacher, *op. cit.*, p. 620.

¹⁶ Elmer Harrison Wilds, *The Foundations of Modern Education*, p. 259. New York: Rinehart & Co., Inc., 1942 (revised).

¹⁷ Franz DeHovre, *Philosophy and Education*, p. 210. Trans. Edward B. Jordan. New York: Benziger Brothers, 1931.

was good or even that man should be trained according to nature, Herbart maintained that the end of education was ethical. However, he appears to have been one of the first to give this moral aim a new interpretation in sociological terms. Thus, his ethical aim of education was equated with social efficiency, the developing of those ideals and habits which help one to become a desirable member of the social group.¹⁸ Even more important, however, were his theoretical contributions to psychology. If at the outset of the nineteenth century psychology was considered a part of philosophy but by the close of the same century was established as a naturalistic science in its own right, much of this was due to the work of Herbart. He abandoned speculative methods of inquiry, rejected the faculty theory of psychology, considered the soul as an unknowable entity, viewed the will as a by-product of experience rather than a determining cause of action, and judged the chief characteristic of the mind to be merely the power of assimilation.¹⁹

Herbart's most readily appreciated influence on American education however, has resulted not so much from his theoretical views as from his attempts to implement these views by basing teaching techniques on a sound methodological foundation. So well did he succeed that with some justification he has been called, "the organizer of modern pedagogy." His analysis of the problems of attention and interest, his concern for the role of the teacher in the instructional process, his emphasis on pedagogy as a science based upon the application of psychology to classroom procedures not only resulted in the famous Herbartian steps, with which every beginning student of education is familiar, but also heightened the hope for a science of education. This hope was brought back to America by the graduates of German universities who were to become the leaders of American education. It was through their efforts that the Herbartian steps were acclaimed as the general method of teaching.²⁰ So great was his influence that the National Society for the Study of Education originated in 1895 as the National Herbart Society for the Scientific Study of Education.

¹⁸ Monroe, *op. cit.*, p. 708.

¹⁹ *Ibid.*, p. 627.

²⁰ Brubacher, *op. cit.*, p. 233.

FREDRICH WILHELM AUGUST FROEBEL (1782-1852)

In contrasting Herbart and Froebel two truths are evident. The first is that although in every age men admire the wisdom of the intellectual, in no age are they willing to embrace enthusiastically for any length of time a purely rational approach to their problems. The second is that every successful reform is based upon a conviction that is tinged with the spiritual. Thus, the intellectualistic approach of Herbart, with its emphasis on the dominant role of the teacher, a role which Dewey termed, "the schoolmaster come into his own,"²¹ was not to affect American education nearly so fundamentally as the emotionalism, the romanticism, and individualism, proclaimed by Rousseau, Pestalozzi, and Froebel. As further evolved by Froebel, this paradoxical combination of realism and idealism influenced the school both theoretically and practically.

As a religious person, Froebel was cognizant of the fact that basically the only real solution to all major educational problems is basically a religious solution.²² Accordingly, he gave to education a spiritual objective, the development of the divine in man, but expressed his noble ideals in so cloudy and confused terms that the net result has been to leave the meaning of these ideals to the free interpretation of the individual. This is as true today of the public schools as it was of Froebel. The ideals are the same, in fact, many are ancient Judaico-Christian ideals, but they lack the metaphysical and theological foundations of Christianity. As a result, everybody is permitted to adhere to such ideals as he "feels" are proper and to interpret them in a manner that he "feels" is correct.

On the practical level, Froebel anticipated many of the later progressive concepts of education. Among these might be included the following: (1) the belief that childhood is not merely a preparation for adulthood; (2) the view that each person should develop his potentialities through self-activity; (3) that he should learn the important things in life by living them; (4) that the purpose of the school is to provide situations in which each child may discover his own powers and work out his own

²¹ John Dewey, *Democracy and Education*, p. 83. New York: The Macmillan Co., 1916.

²² Boyd, *op. cit.*, p. 352.

personality in tasks shared by all; (5) that the role of the teacher is to be guided by the child rather than to guide, to protect rather than prescribe, to be the servant of the natural growth of the individual rather than the master of this development, to minister rather than instruct in the Herbartian sense.²³ The influence of these concepts is obvious. They constitute the core of the progressive philosophy of education.

HERBERT SPENCER (1820-1903)

If Locke was the outstanding English educational theorist of the seventeenth century, Spencer to an equal degree dominated the nineteenth century. Certainly of the two Spencer exerted the more profound practical influence on American education. Indication of his power in America is given not only in the rhetorical admiration of Barnard, who called him the most powerful intellect of all time, as far beyond Aristotle as the Peripatetic philosopher had been superior to the pygmies, a man compared to whom Kant was but a groper in the dark, but also by the more significant fact that from the sixth decade of the nineteenth century until the beginning of the twentieth, sales of his works, not including unauthorized editions, reached the incredible figure, for those times, of over 368,755, "a figure probably unparalleled for works in such difficult spheres as philosophy and sociology."²⁴

By the middle of the nineteenth century the advances of science, especially with the publication of *Origin of Species* in 1859, were so compelling that they but awaited the man who might integrate and synthesize their educational significance. Spencer took this task upon himself and so well did he succeed that to this day American education remains deeply in his debt. Philosophically, Spencer saw man in the light of the biological sciences as a good animal, devoid of conscience, intellect, and will, a product of nature and destined for biological well-being as the end of his existence. Ignoring all supernatural elements in life, Spencer considered moral laws and sanctions on a par with physical laws and sanctions. Finally, he added to this seemingly

²³ Brubacher, *op. cit.*, pp. 221-222; Monroe, *op. cit.*, p. 660; Cole, *op. cit.*, pp. 527-529.

²⁴ Richard Hofstadter, *Social Darwinism in American Thought, 1860-1915*, p. 18. Philadelphia: University of Pennsylvania Press, 1945.

lugubrious prospect the bright hope that progress was not only possible but inevitable, an idea as old as Condorcet, now that the natural sciences had taken charge of the world.²⁵

The educational implications of these ideas are clear. The problem of educational content Spencer answered in one word, Science. The difficulties of method he solved with a phrase, the inductive method of science. Answering his own question, *What Knowledge Is of Most Worth?*, with the single term, Science, Spencer inverted the traditionally humanistic view of education by affirming that in order of importance those areas which provide for the survival of the individual and those which cater to the needs of society constitute the essential curriculum subjects, while those which are concerned with the cultural development of the individual are of least significance.

Thus, with Spencer the cycle begun by Bacon was completed, at least in theory. The control of nature through devotion to science was now a real possibility. The reeducation of men along scientific lines and the improvement of social conditions was at hand. No longer was there any pressing need for over-concern with a future life to come, since evolution indicated that the important thing was to make the most of the present life. Finally, the ever-burning hope for the progress of man was now deemed on the verge of complete realization, for science was at hand to change the hope to a fact. Despite the dampening effect of several depressions and wars, American education still clings to these ideals and to these same means for attaining them. The view is still widely held that men must seek first the progress of science and utilize only the methods of science in order to have all other things added to them.²⁶

BENJAMIN FRANKLIN (1706-1790)

Thus far consideration has been given only to European educational leaders who have exercised a more or less direct influence on American education. It has not been shown why such influence was exerted nor how it came to pass. Generally speaking, in the United States all new ideas had their most fertile ground, which explains why the views of such men as Spencer and others, which were not nearly so highly esteemed in their

²⁵ Foerster, *op. cit.*, p. 50.

²⁶ DeHovre, *op. cit.*, p. 19.

own countries, were accepted and implemented in American education. The conditions of a pioneering country, in which originality of thought, a desire to advance by trying the "new," and an optimistic hope for improvement were essential to survival, fostered the ready acceptance of what were for the average European anti-traditional and radical ideas. The process, however, was slow and gradual, for the colonists, too, had deep roots in European culture.

In America the colonists were men of sincere religious convictions. In fact, most of the colonies had been established simply because in their hierarchy of values the immigrants gave first place to religious freedom, at least for themselves. Hence, it is not surprising that the early schools were founded by and for religious purposes and were conducted under the auspices of religious sects. The same basic concept governed not only the organization of education and the selection of teachers but also the systematization of content and the choice of methodology.

Between the mother country and the colonies, however, flowed a constant current of ideas whereby eventually deism, English empiricism, the thoughts of Locke and Rousseau, the concepts of the new science and sense realism found their way to the New World. As a result, throughout the eighteenth century naturalistic ideas first weakened and finally overcame the religious motive as the basal element in education.²⁷ That this eventuality came to pass was due in large measure to the efforts of certain colonial leaders, most of whom had at one time or other sojourned in England or France, and chief among whom were Franklin and Jefferson.

Franklin may be said to have influenced education in the colonies both theoretically and practically. A deist who left undecided, if he did not actually doubt, the divinity of Christ, a free-thinker who admittedly was impressed by the naturalistic ideology of his day, Franklin made no provision for religious training in his educational plans other than some elementary history of religion.²⁸ Moreover, as a member of the commercial middle class, he minimized the importance of the humanistic

²⁷ Geoffrey O'Connell, *Naturalism in American Education*, p. 49. New York: Benziger Brothers, 1938.

²⁸ Wilds, *op. cit.*, pp. 225-235.

studies in favor of the more utilitarian and vocational subjects.

These ideas he sought to particularize in his first proposal for the "Academy" in 1743. The academy which was opened in 1751, and from which eventually arose the University of Pennsylvania in 1791, incorporated not only the scientific trends of the times but also the vocational and practical interests of the middle classes. More important than these curricular innovations, however, was the fact that Franklin fought for, and to an extent succeeded in bringing about, an administration that was semi-public and non-sectarian in spirit.²⁹ In short, Franklin was the prototype of many contemporary educators who idealistically hold certain traditionally Christian values but lack a rational basis of dogma to support these beliefs.

THOMAS JEFFERSON (1743-1826)

If Franklin was truly representative of the frugal industrious middle-class, Jefferson was no less typical of that species of aristocrat, unfortunately all too few in any era, who, although gifted by birth and position, is consumed with a zeal to help his fellowmen. With Franklin he had much in common. Both were deists and free-thinkers; both were American Ministers to France; both had great admiration for the ideas of Bacon and Locke; both returned from France with contempt for the injustices of the ruling French classes; both were convinced of the natural rights of man to liberty and happiness; both were confident in the ability of the people to work out their own salvation; both were devoted to education as a means of democratic progress and reform.

Indicative of Jefferson's concern for education is the fact that on his epitaph he omitted all reference to his having been president but included his work in founding the University of Virginia.³⁰ More specifically, he thrice unsuccessfully proposed bills for a state system of education in Virginia, as president offered a constitutional amendment granting the federal government power over education, and finally succeeded in bringing about the estab-

²⁹ James Mulhern, *A History of Education*, p. 293. New York: The Ronald Press, 1946; R. Freeman Butts, *A Cultural History of Education*, pp. 376-381. New York: McGraw-Hill Book Co., Inc., 1947.

³⁰ Foerster, *op. cit.*, p. 11.

lishment of the University of Virginia in 1820.³¹

His enduring effect on American education, however, was not due to these achievements so much as to his philosophical ideas concerning education. He proposed a universal, state controlled system of schools at all levels, supported by the government and open to all who had the ability to profit from such education. Moreover, he took the position that since education pertained to the state, there could be no room for sectarian domination or influence. Finally, he had unfailing faith in two of the ideals which at present are fundamental to the public school system, namely, faith in the efficacy of the public school to defend democracy and the democratic way of life, and faith in education as the efficacious means for social improvement.

From the efforts of Jefferson and Franklin many of the present day tenets of public education took root, destined largely through the work of Mann and Barnard during the middle decades of the nineteenth century to flower and bloom. Among these concepts of education were the following: (1) the idea of state control and support of education as a necessity in a democratic country, an idea originally derived from France; (2) the view that secular education should replace religious training; (3) the need for free education open to all in a republic; (4) the desirability of a system of education articulated at all levels; (5) the importance of broadening the curriculum to meet the needs of all classes of people in the country; (6) the conviction that education, at its highest levels, should prepare for all the professions rather than merely train clergymen.³²

HORACE MANN (1796-1859)

If Jefferson, Franklin and their followers sowed the seed, it was left to Horace Mann to cultivate it that the harvest might be abundant. A contemporary of Jefferson for thirty years, he grew up with the republic. Deserting a brilliant legal future, and returning to it only to serve as Daniel Webster's successor for two terms in Congress, Mann not only worked to establish

³¹ Martin J. Smith, "The Philosophical Genesis of American Education," *A Philosophical Symposium on American Catholic Education*, p. 17. Edited by Hunter Guthrie and Gerald G. Walsh. New York: Fordham University Press, 1941; Eby and Arrowood, *op. cit.*, p. 545.

³² Eby and Arrowood, *op. cit.*, pp. 565-566; Butts, *op. cit.*, pp. 365 and 515.

the first state board of education in Massachusetts but became its first secretary in 1837. Throughout the remaining twenty-two years of his life he influenced educational practices more than any other single individual, at least at the administrative level. As writer, lecturer, educational statesman, and propagandist, Mann worked with a fanatical enthusiasm to further the cause of public education. So successful, indeed, were his efforts that he has with justification been called "Father of the American Public School," "Father of the Common School," while still others have termed the middle decades of the nineteenth century, "the Horace Mann revival period." Among his contributions to American education were at least the following:

- (1) He led the battle to eliminate sectarian instruction in the public schools.
- (2) He helped initiate an educational literature by founding the Common School Journal of Massachusetts.
- (3) He helped focus attention on the need for better trained and better paid teachers.
- (4) He strove to lessen the dependence on corporal punishment as the principal means of control in the classroom.
- (5) He emphasized the need for enriching the curriculum and for substituting other methods of motivation than competition.
- (6) He created, almost single-handed, a public opinion that was favorably inclined to the public school.
- (7) He stimulated efforts to improve methods of instruction and sought to fight for better school conditions.
- (8) He fought to bring about state organization and supervision of schools.
- (9) He convinced public opinion that education belonged to the state, that it should be non-sectarian, free and universal, that its aim should be civic virtue and social efficiency.
- (10) He convinced the American educator that religious instruction was not his responsibility.³³

Only the most captious would strive to minimize Mann's efforts to benefit mankind. It was unfortunate, however, that in his

³³ Ellwood P. Cubberley, *Public Education in the United States*, p. 690. Boston: Houghton Mifflin Co., 1934; Mulhern, *op. cit.*, p. 480; Monroe, *op. cit.*, pp. 238-245.

endeavor to avoid sectarian controversy he could find, since he had an ill-concealed contempt for Calvinism, but one solution, the total elimination of religion from the school. Had he been more the philosopher, he might have seen that the practical result of separation of religion and the school is to separate the child from God. Moreover, he might have reached the simple truth that one cannot ignore religious training in a school, where presumably all that is important for the business of life is taught, without consciously or unconsciously creating the impression in the student that religious values are of peripheral importance in life. He might also have seen that the teacher cannot persistently stress one set of values, while ignoring another equally valid set, without throwing the bias of the student in favor of that which is emphasized and against that which is ignored.³⁴ Finally, he might have come to realize that although the public school may not teach religion, it still has the responsibility of making provision that the children have an opportunity to learn it. The public school cannot ethically avoid the problem of religious values merely by washing its pedagogical hands and claiming, "What is that to me? See you to it." In short, great as the achievements of Mann were, they were made at too great a price, since in fostering advances in relatively minor matters they have minimized the importance of the *unum necessarium*.

CHARLES W. ELIOT (1834-1926)

If it is evident that Mann dominated education during the middle decades of the nineteenth century, it is no less true that the most formidable educational figure toward the end of the century was Charles Eliot. Like Mann, a Unitarian with a disdain for Calvinism, the only form of Christianity with which either was really familiar, Eliot rejected all formal religion for a religiosity devoid of permanent dogma, creed, law, sanctions, or institutions. The core of this naturalistic religion was a combination of humanitarian idealism and pragmatism, which found its outlet in service to his fellowmen. O'Connell has well described Eliot's basic creed of life.

The purpose of education is not service of God but service of man, not preparation for immortality but preparation for this life. Happiness lies

³⁴ George Bull, "A Creed and a Culture," *The Catholic Mind*, XXXVII (September 8, 1939), 818.

in humanitarian service, not in doing God's will. Hence his educational ideal is training for service power. Original sin and its educational implications are rejected in favor of the essential goodness of mankind.³⁵

That Eliot should have held these beliefs as an individual was unimportant. That he should for forty years have had Harvard University, the most prominent in the nation, to act as a sounding board for propagandizing these beliefs, was quite another matter. Supported by such prestige, so effectively did he popularize the purposes of education to be personal culture and social efficiency, that today they are still considered the basic aims of the public school. Furthermore, his minor contributions were scarcely less significant. A chemist by training, he advocated the study of the natural sciences and the use of the scientific method as *the* educational method. Champion of the equivalence of subjects, he nurtured the rise of electivism in education. President of America's most influential institution, he led the way in reorganizing education, efforts which eventually fructified in the Cardinal Principles of Education, perhaps the most important single statement of educational aims in the history of the nation.

JOHN DEWEY (1859-1952)

Ranking high in the list of fascinating topics for idle discussion is the problem of whether the man produces the times or the times the man. Certain it is that in the growth of any social movement specific principles, more often than not implicitly and feebly understood, have energized the movement, philosophical thought trends have conditioned its development, and contemporary social, political and economic conditions have shaped its maturity. On the other hand, every social development has felt the need for an outstanding leader who because of his heightened sensitivity to the temper of his times, because of his keener insight into the significance of principles grasped but weakly by lesser men, and because of his ability to organize ideals, ideas, and conditions into an organic whole, has been able to interpret in explicit and convincing terms the meaning of the new development for the generality of people.

Typically, those who are justly esteemed as outstanding au-

³⁵ O'Connell, *op. cit.*, p. 93.

thorities have gained their claim to this distinction because in common they achieved the following: (1) they have sifted the contributions to the new movement of their predecessors laying claim to what they considered of greatest validity and value; (2) they have succeeded in justifying in a persuasive way the tendencies of their own age; (3) they have presented an integrated and coherent picture of the new development which has meaning because it accounts for the dominant ideologies and which has appeal because it offers an assurance for the future; (4) they have implemented their theoretical concepts by drawing to themselves a powerful group of apostles, who have eagerly accepted the responsibility of propagandizing the ideas of the master with evangelistic fervor.

To state that Dewey meets these criteria, to belabor the obvious fact that he was greatly indebted to naturalistic writers from Bacon to James, to assert his dependence of the ideas of others, is not only to indicate a remarkable grasp of the obvious but to run the risk of missing the point that he was as much creator as borrower. Dewey is the outstanding American public educator not because he judiciously picked the brains of his predecessors but because he possessed a unique power to organize these ideas into an integrated system of philosophy with practical applications for the lives of men and the conduct of education.

Born in Puritan Vermont—the religious background of many educational authorities is monotonously uniform—Dewey, like Mann and Eliot, rejected traditional Christianity. Born in the year of the publication of the *Origin of Species*, Dewey recognized in this work the basis of a new *theological revolution*, a new religion which would eliminate from the educational arena concern for the origin and ultimate destiny of man. Growing up during the startling success of the *industrial revolution*, Dewey recognized that the school should have a new purpose and a new role. Its purpose should be not preparation for life, as Spencer would have it, but to interpret to the pupil the meaning of industrial conditions of modern society and to help him adjust to these changing conditions. Witnessing the remarkable advances of the *scientific revolution*, Dewey was convinced that in the scientific method the schools had the key to success in its effort to control the influences which shape men's lives.

Furthermore, insofar as this method was applicable to the activities of human personality, he saw the need for psychologizing education on a scientific basis. Aware of the changes brought about by the *social revolution* taking place within the framework of an industrialized society, Dewey stressed the social function of the school as a place wherein students might be trained in the techniques of coöperative work and living to the end that they might become competent members of the larger society outside the school. The essential element of the *political revolution*, with its greater freedom for the individual and its increased individual responsibility for the welfare of all, was not missed by Dewey. As a result, through his efforts, "democracy in education" has come to be both an ideal and a criterion of value. As an ideal it has signified the right of each student to self-determination in the development of his potentialities. As a criterion, it has implied that a democratic society has no other final measure of its worth than the quality of the lives of its members.

Second in importance only to the theological revolution has been the *philosophical revolution* of naturalism, which may be said to have reached its culmination in the works of Dewey. As represented by his drift from idealism, to pragmatism, to experimentalism, it constitutes the total rejection of every basic theological and philosophical truth of Christianity. As a result, dualism yields to monism; religion to feeling; morals to mores; sanctity to citizenship; charity to tolerance born of uncertainty; principles to hypotheses; truth to results; goodness to usefulness; character to conformity; certainty to relativity; certitude to statistical probability; man's rational nature to his animality; intellect to neural organization; will to drives; and the concept of man as a child of God to that of man as a member of the corporate social organism. *To be continued.*

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The 1953 edition of the Directory of Catholic Camps has just been published and is now available at the National Catholic Camping Association, 1312 Massachusetts Ave., N.W., Washington 5, D.C.

TEACHERS' TEACHER: PATRON OF ALL TEACHERS

BROTHER HERMES PIUS, F.S.C.*

St. Augustine was having such a rough time in the classroom at Carthage that he packed up and sailed off for Rome. There (friends had assured him) the boys would study more peacefully and would be more easily controlled. But he soon began having hard thoughts about Roman boys too. For though orderly enough, they were even more disappointing; many conspired to drop out suddenly—with tuition unpaid.

To Augustine during his pagan period, nothing less than cash and a chance for fame could make him suffer the slings and arrows of pedagogical fortune. "I taught the art of rhetoric," he wrote in the *Confessions*: "Enslaved by cupidity, I offered for sale that skill in speech by which one triumphs over others."¹ When he won an appointment to a city-sponsored professorship in Milan, he attracted much attention to himself and acquired a steady income. But his conversion cut short this kind of success.

Now Augustine viewing his pupils as paying customers typifies the hireling spirit that has afflicted the educational body since the beginning of civilization. But this disease did not take on the dimensions of a plague until the beginning of the modern era.

For up to that time, formal or classroom teaching was more or less restricted. But after the restlessness of the Renaissance began to filter down through all levels of society, after the printing press put books within the reach of even the poorest, after Protestantism shook Europe with the earthquake of private interpretation and personal ambition, especially then did there follow a great interest in popular education.

In large part, therefore, the history of modern education is the evolution of mass education. And a critical period of this

*Brother Hermes Pius, F.S.C., M.A., is presently a student at Mount Saint-Louis, Montreal, Canada.

¹ Book IV, Section ii.

evolutionary process is epitomized in the case of France celebrating her heyday as educator of Europe.

Not, of course, that a man like Louis XIV was oversolicitous for the instruction of commoners.² His France was a magnificent facade boasting ornaments like Corneille, Racine, Moliere, Bossuet; his Versailles life was the envy and the model of kings and princes. But the elegant display concealed grave weaknesses in the foundation, not the least of which was the down-trodden ignorance of ordinary folk.

True, there were excellent Latin-Greek academies, but only the sons of wealth and privilege could pay for such an education and would know what to do with it once possessed; whereas the sons of shopkeepers and day laborers could expect an elementary training at best, and a meagre one at that.³ The latter could attend, for a fee, the diocesan "little schools" conducted by tradesmen, broken-down scholars, even housewives, on a part-time basis. Or they could go to classes run by certified writing masters.

Those unable to pay could apply at charity and Church institutions of uneven merit. These "poor schools" did not lack for sponsors among town councils and nobles, among parish priests and prelates. But the zeal of a patron was no guarantee of good instruction, for the actual teaching in the classroom was ordinarily turned over to laymen, too many of whom were without talent or training to hold better-paying jobs.

"The school-master, Jean Royer, is well-informed enough," reads a report for the Diocese of Autun in 1689, "but he seldom

² In those days, however, the burden of education rested not on the State but on the Church. Hence, the existing systems of popular education were under the control of ecclesiastics, who furnished recommendations or licenses to the secular masters and mistresses.

³ By contrast, girls were much better provided for. A great many sisterhoods were founded for the primary training of girls, besides those orders which engaged in school work amongst various other activities. During the sixteenth and seventeenth centuries there sprang up the Ursulines, the Sisters of Notre Dame, the Visitation nuns, Sisters of the Presentation, Sisters of Charity, Sisters of St. Joseph—to name the more famous congregations.

On the other hand, it is an easy matter to give a complete enumeration of the male groups that started during the same era: the Scolopi Fathers (Piarists) in Rome, the Congregation of Christian Doctrine, and De La Salle's Christian Brothers. These three were founded exclusively for teaching, but the first two drifted away from their original work and never became widespread.

teaches the catechism, and has always been addicted to wine, to quarrelling and blaspheming. The pastor declares, nevertheless, that he has improved a little since the Archpriest rebuked him threateningly."⁴

Father Charles Demia, who in 1672 formed a society of clerics to teach the poor in Lyons, declared that "the greater number of mistresses are ignorant not only of the best method of reading and writing, but of the very principles of religion; that amongst the masters there are heretics, impious men who have followed infamous callings, and under whose guidance the young are in evident danger of being lost."⁵

A friend of St. Vincent de Paul, Father Adrian Bourdoise, formed in 1649 the "Association of Prayer" that God might raise up someone to bring order to education of the people. "I declare from my heart," he wrote to Father Olier, founder of the Sulpicians, "I would willingly beg from door to door to procure the means of living for a real school-master, and like St. Francis Xavier, I would implore all the universities for men, not to go off to Japan and the Indies to convert the infidel, but to begin this excellent work. . . .

"Whence I conclude that to devote oneself to forming such masters is a work more useful to the Church and more meritorious than to preach all one's life in the pulpits of the largest towns in the kingdom. I believe that a priest who had the science of the saints would be a school-master, and would be canonized for it. The best masters, the greatest, the most esteemed, the Doctors of the Sorbonne, would not be too good for the office."⁶

Where was one to find a teacher, trained and religious-minded, who would devote himself without reserve to the armies of boys not attending the privileged schools? Where would one get hundreds of such teachers in never-ending procession?

The classroom teacher was the crux of the problem. And to solve that problem it took the founder of an order, a pedagogical genius and (as Bourdoise predicted) a saint: John Baptist de La Salle.

To have some idea of the magnitude of his achievement, we

⁴ Armand Ravelet, *Blessed J. B. De La Salle*, pp. 53-54. Paris: Alfred Mame and Sons, 1888.

⁵ *Ibid.*, p. 72.

⁶ *Ibid.*, p. 92.

must view him against his times. Otherwise we could make the error of dismissing him simply as "another founder," particularly so, since one could scarcely claim that there exists a great popular devotion to him as to St. Jude, let's say, or to St. Anthony. Nor do we find in his biography those things that have made other saints famous—the gay doings of Philip Neri, the outdoor struggles of Father Damien, the thrilling adventures of Don Bosco.⁷ Neither in De La Salle's person nor in his work is there much of the dramatic and spectacular. With little help from the imagination we must see him through the eyes of the intellect and the spirit of faith. Then we can realize better why Pius XII has thus decreed: "Convinced that the education of the young is of the first importance, and desirous that those to whom this task is confided or who are preparing for this mission should have a further powerful incentive to fulfill their exalted vocation in accordance with the principles of faith. . . . We constitute and proclaim St. John Baptist de La Salle, Confessor, principal patron before God of all teachers of youth."⁸

THE SAINT

Only by accident, so to say, De La Salle achieved great things in education. From a simple desire to follow God's will, he was led on blindly, step by step, to accomplish marvels he would never have dared of himself.

As the eldest son of an aristocratic and wealthy family, he could have followed law and been a magistrate of Rheims like his father; or he could have taken up business and been a promi-

⁷ Recent researches provide us a careful and exhaustive interpretation of the Saint with no attempt to make him appear as a compellingly human figure: Georges Rigault, *Histoire générale de l'Institut des Frères Écoles Chrétiniennes*, Tome I, *L'oeuvre religieuse et pédagogique de saint Jean-Baptiste de La Salle*. Paris: Plon, 1937. Also W. J. Battersby, *De La Salle*. London: Longmans, Green & Co., Vol. I, *A Pioneer of Modern Education*, 1949; Vol. II: *Saint and Spiritual Writer*, 1950; Vol. III: *Letters and Documents*, 1952.

One might expect that if anything could, the letters of John Baptist de La Salle (published for the first time in Battersby's third volume) would reveal an engagingly human person. To the contrary, the letters are as impersonal and business-like as a self-effacing man could make them. It is significant that Battersby himself (actually Brother Clair Stanislaus, a Christian Brother of the Province of London) contends that an accurate study of the Saint could not be a popular biography nor one that would enthrall schoolboys.

⁸ Papal Brief, dated May 15, 1950.

nent economist and adviser to the Regent like his brother.

Having chosen the priesthood, however, as did two other brothers, at the age of sixteen he was appointed a canon of the Rheims Cathedral chapter, a cradle of bishops and cardinals. This coveted position assured him both income and leisure for the quiet, studious life to which his nature and brilliance inclined him.

Also, it opened to him broad avenues of distinction in Church and State. He could look forward to the honorable career of a French bishop, and his chances of recognition increased when he took his doctorate in theology, and after he proved himself an exemplary priest and an able administrator.

But a year after ordination, having allowed himself—for a short time he supposed—to be protector of two free schools begun for poor boys in Rheims, he soon had to become patron and adviser as well. The teachers were the ordinary sort: badly trained, unguided, poorly fed. The schools were faltering as a result.

He thought to remedy the situation by himself instructing and encouraging the masters, and lodging them in a house next to his. But he soon discovered that such medicine merely touched the surface. Drastic action alone could save the establishments.

With this hideous dilemma he was now brought face to face: either to cling to his comfortable, cultivated, tranquil life as a La Salle and a Rheims canon—letting the schools collapse, or else to plunge headlong into the educational chaos, sacrificing the life he was used to for thirty years.

Through prolonged prayer and counsel he ascertained God's will. Then boldly he took a step impossible to retrace. He invited the boorish, unlettered masters to live with him in the family mansion that had become his own upon the death of both parents. In class-conscious France he had committed the unpardonable crime: he had betrayed his kind.

Braving the scorn of family and friends, he concentrated on transforming the aggregation of teachers. Actually he had begun with them trying simply to further their own education, to improve their classroom methods, to develop their sense of apostleship.

However, it soon became clear that half measures would not

do. A fraternity-house schedule was not enough. Reform in the schools was to be effected by nothing less than whole-hearted monastic living. It was all, or nothing.

Obviously, few of the original group were prepared for such a change. De La Salle speedily parted with those who came to the classroom to make a few pennies. And he welcomed the generous volunteers attracted to the successful Christian teaching that began to shine out from the schools.

What all this cost the Saint we learn from a memoir of his. "If I had ever thought that the interest I took in the masters out of pure charity would lead me to the necessity of having to live with them, I should have given it up. Those whom I was obliged at first to employ as teachers I ranked below my own valet. . . . I did, in fact, feel great repugnance at the beginning when I first got them to come and live with me, and this feeling lasted two years."⁹

Changes in personnel having been made, the days of improvised pedagogy about over, and a few more schools having been opened, there came the time for decision. A new order was born in 1684 when twelve loyal masters adopted a habit, vowed obedience to De La Salle for one year, voted to leave the Rule in its experimental form, and settled upon the name Brothers of the Christian Schools.

The Saint threw in his lot with the society; he signed away his former life and any chance of promotion by giving up his canonry. He next spent his fortune to buy food for the poor during a famine, abandoning himself and his work entirely to Providence.

Time and again the infant society seemed threatened with extinction. The guild of writing masters and other tuition teachers were able to secure court orders forcing the Brothers from several schools. There was unending opposition from prelates and pastors unable to comprehend the true nature of this new kind of group. And of course there were defections and disappointments from within.

But the Lord protected His own. For at his death in 1719, De La Salle left flourishing communities in Rome and in twenty-

⁹ Battersby, *op. cit.*, Vol. II, pp. 186-187.

two towns of France. The grain of mustard had grown into a great tree.

And God's blessing continued on the work—despite the French Revolution that wiped out 121 communities from which a thousand Brothers were teaching 36,000 boys. Scarcely thirty men were left in the six communities outside France.¹⁰

And God's blessing continues to this day. In sixty-two countries around the globe, about 15,000 Brothers teach half a million students in 1,270 institutions.¹¹ In the United States alone, about 1,800 Brothers teach 50,000 youths in fifteen elementary schools, in seven orphanages and boystowns, in sixty-three high schools, and in six colleges.

All this is the fruit of a saint's labor, who near the close of his life declared: "For my part, I own to you that if God had shown me the labors and crosses that were to accompany the good I was to do in founding the Institute, my courage would have failed, and far from undertaking it, I would not have dared put my finger to the work."¹²

THE FOUNDER

It must be noted that gradually, without having deliberately set out to do so, St. De La Salle formed an original kind of religious congregation whose active ministry was nothing but schoolmastering.

Other orders of men, to be sure, had been dedicated to education, but there was this cardinal difference: this radically new group was the first priest-less society of vowed lay schoolmasters.

To people of De La Salle's day, priests teaching in classrooms were familiar enough, as also the lay-Brothers who did menial tasks in priests' orders. But these new Brothers were neither clerics nor lay-Brothers; in fact, to these teaching Brothers were attached lay-Brothers (in the beginning distinguished by a different habit).

Furthermore, lest they gravitate toward the classical aca-

¹⁰ Battersby, *op. cit.*, Vol. I, p. 216.

¹¹ Here are some figures released in 1951: 1,353 communities; 14,671 Brothers; 1,451 Scholastics; 1,268 schools; 423,696 students. *Cartes, Schémas et Statistiques*, Institut des Frères des Écoles Chrétiniennes en souvenir du tricentenaire (1651-1951), pp. 8-9. Rome: Maison Saint-Jean-Baptiste de La Salle, 1951.

¹² Ravelet, *op. cit.*, pp. 389-400.

demies, lest they be drawn away from the classroom into other urgent work for the Church, the Saint forbade priests to enter the order, or his Brothers to enter the priesthood. Thus he guaranteed to the Church a permanent supply of trained teachers with no other function than actual classroom work.

To insure a stable foundation, he and his associates spent forty years devising and testing an original Rule. Their success can be measured by the fact that this Rule has endured intact for three centuries.

Besides, upon this new pattern for religious men the Church stamped her approval with the Bull of Benedict XIII, "In apostolicae dignitatis solio" (1725). Since then, the Rule has been the blueprint for several other teaching orders, particularly Edmund Rice's Irish Christian Brothers, and St. Mary Magdalene Postel's Sisters of the Christian Schools.

THE EDUCATOR

As a by-product of his zeal for youth, St. De La Salle became a trail blazer in the field of modern education. He was the first to found a lasting organization dedicated to free elementary education of boys, thereby doing much to raise education of the poor from a low-caste, part-time occupation to a religious calling.

And in providing professional training for his Brothers and also for secular masters sent to train under him, he set up (in 1687 at Rheims) the first teachers' college or normal school in the history of education.¹³ Teacher-training, it is true, always had a certain place in the seminary and novitiate, but De La Salle's was the first specifically pedagogical institute.

Nor was his pioneering limited to teacher-preparation. In the process of reaching hundreds of boys with the small number of religious masters at his disposal, he became the first to perfect and popularize the simultaneous method of conducting classes. This is a standard and universal practice today, but it was then uncommon, when teachers usually presided over a roomful of ungraded students, each reciting in turn from whichever book he was set to study.

¹³ Battersby, *op. cit.*, Vol. I, pp. 113-116. Also E. F. Fitzpatrick, *La Salle: Patron of All Teachers*, p. 295. Milwaukee: Bruce Publishing Co., 1951.

In like manner, because the Saint looked out for the poor in particular, he was the first to establish elementary teaching in the vernacular. This was a genuine innovation. For in those days the poor boys' grammar school was merely an imitation of the rich boys' preparatory school where everyone learned to read from Latin texts (with classical academy in view) even before he was taught to read in his mother tongue.

Moreover, in an era when school was a noisy business punctuated by whippings, he established the rule of common sense: the master's authority reasonable but unquestioned; kindness and sympathy operating within the framework of firm discipline and quiet order.

Not only did he revolutionize classroom routine by introducing regularity and the simultaneous method of vernacular instruction, but he perpetuated these and other fruits of experience in a celebrated manual for teachers—*The Conduct of the Schools*.

The Saint's zeal led him to many departures from traditional thinking. So long as youth stood to profit, he hesitated from making no sort of break with custom.

Hence he was not content simply to drop Latin from the curriculum of his schools, but he put in vocational courses, like bookkeeping and commerce. He opened workshops where poor children could learn useful trades such as carpentry, gardening, operation of knitting machines. Nowadays we take vocational schools for granted, whereas in the seventeenth century they were well-nigh unknown.

Nor were youngsters the only objects of De La Salle's concern. He ventured also into adult education. He conducted continuation schools (beginning in 1698), where on Sundays and holidays young men already employed could learn trades, along with the fundamentals of religion. He initiated, too, at the request of the Governor of Calais, a nautical school for seamen serving on the King's ships (1705).

The reform school, likewise, is another of the Saint's original conceptions. To rehabilitate rebellious boys brought by parents, as well as delinquents committed by the courts, he set up an institution at Rouen (1715) which is readily identified with today's reform school: pleasant surroundings and kindly treatment, class work, and manual training and hobbies.

De La Salle did not restrict his charity to humble birth or poverty. To accommodate fifty sons of Irishmen who had fled the Isles with James II of England, the Saint opened a boarding school. This project began at the invitation of the Archbishop of Paris, Cardinal de Noailles, who further demonstrated his esteem by visiting the school, accompanied by King James.

De La Salle instituted another boarding school (in Rouen, 1705) which provided boys of the bourgeoisie a secondary education of the non-classical type. These sons of prosperous townsmen had little purpose in acquiring the rigidly Latin-Greek training to be completed in the university, and yet once done with elementary tuition schools they had no opportunity for advanced study suitable to their station. For them the Saint made up a curriculum surprisingly broad yet useful: religion, Church history, literature and rhetoric, geography, general history, book-keeping and accounting, geometry, architecture, and nature study—all of this in the native tongue.

To be sure, as Dr. Edward Fitzpatrick writes in the epilogue to his recent volume: "It would be a rash, uninformed, or prejudiced historian of education who did not give La Salle a substantial place in the history of education."¹⁴

The Saint's achievement is proof indeed that when one seeks first the kingdom of God, all these other things are added unto him.

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Two bills have been introduced in Congress to require that all future postage stamps bear the inscription "In God We Trust."

The first Pan-Asiatic Conference of Catholic university students will be held in India next August. It is anticipated that students from every country in Asia will attend the conference.

"Corrective Reading in Classroom and Clinic" is the theme of the 1953 reading conference to be offered by the Department of Education of the University of Chicago, June 29-July 3.

¹⁴ Fitzpatrick, *op. cit.*, p. 404.

WHY INDOCTRINATION?

ADAM M. DRAYER*

The term "indoctrination" has been bandied about much in the field of education and has acquired an unpleasant connotation. One commonly hears, or reads, that "indoctrination has no place in the schools," or, "teachers should not indoctrinate their pupils." It is the thesis of this paper that indoctrination has a place in the schools, that teachers should indoctrinate, and, in fact, that education is impossible without indoctrination.

MEANING OF INDOCTRINATION

What is indoctrination? The term has acquired two meanings. Webster's dictionary states that indoctrination means "to instruct in the rudiments or principles of learning, or of a branch of learning; to instruct in, or imbue with, as principles or doctrines." The true meaning of indoctrination, therefore, is instruction in, or according to, a definite set of principles. However, as noted in Webster's, the term has acquired another meaning. It is sometimes used disparagingly to mean "to imbue with an opinion or with a partisan or sectarian point of view." Indoctrination, in this sense, means the inculcation of personal opinions or beliefs. Some educators quarrel with indoctrination in the latter sense only. Others condemn it in either sense, because they hold that no fixed principles exist; therefore, according to them, implanting principles constitutes an erroneous type of education. At any rate, in present-day education, indoctrination is thought of as something to be avoided.

Those who condemn indoctrination overlook, wittingly or unwittingly, some very basic facts. All educators, without exception, will agree that a philosophy of education is necessary equipment for a teacher. They will also acknowledge that a teacher's philosophy will influence his interpretation and evaluation of his subject field. Thus, what a teacher believes in—his basic principles—will determine his aims, teaching methods, and the very

*Adam M. Drayer, M.A., is head of the Department of Education at King's College, Wilkes-Barre, Pennsylvania.

content of his course. To maintain otherwise would be to admit that the teacher's instruction is haphazard, undirected toward any goal.

If a teacher accepts a philosophy of education, and if he interprets and evaluates in terms of that philosophy, he is indoctrinating, because he is instructing in, or according to, a definite set of principles. He can not avoid it. Whether he is a materialist, experimentalist, or a scholastic, he will of necessity, indoctrinate his pupils in his particular brand of philosophy. This does not mean that he does not, and should not, expose his pupils to other philosophies. A capable and conscientious teacher will present opposing points of view, but in the process of presentation, explanation, discussion, and evaluation, he will make known his position directly or indirectly, consciously or unconsciously.

METHOD OF INDOCTRINATION

There are various ways in which a teacher may indoctrinate his pupils. The most obvious way is to inform them directly what he believes to be true, and why he believes it to be true. Conversely, he may indoctrinate them by remaining silent. For example, he may allow textbook statements on controversial issues to go unchallenged. His silence indicates acquiescence. Again, when questioned on a controversial issue, he may try to give a noncommittal or objective answer, but, very often, his position is made known by his manner, his facial expression, the tone of his voice, or even the raising of his eyebrow. It is extremely difficult, if not impossible, for a teacher to conceal his feelings from his pupils. They get to know him, to understand his mannerisms, his likes and dislikes, and, consequently, are able to interpret fairly accurately his feelings and attitudes toward any specific question.

It may be argued that it is possible to present pupils with a problem, and have them arrive at a conclusion themselves. Such a procedure is possible, but if used regularly would be neither systematic nor economical. If pupils were left to discover their own truth in every area of learning, they would make relatively little progress; moreover, it would be illogical to deprive them of the experience of the past. Such a procedure would rest on the unwarranted assumption that immature, undeveloped pupils

have within themselves the capacity to learn as well, or better, than they would under the guidance and instruction of the teacher. It would be a statement of the obvious to mention, too, that conclusions reached by immature individuals would all too frequently be false. Allowing pupils to solve problems together, under the guidance of the teacher, is occasionally desirable, since it gives the pupils an opportunity to work coöperatively. However, if education is to be effective, the teacher must guide and instruct.

It may be argued further that the teacher's philosophy may be false, and that, therefore, he may lead his pupils to false conclusions. Such may be, and sometimes is, the case. That, however, would not be an argument against indoctrination as such, but rather, against the type of indoctrination given. The remedy, in those instances, would be correction of the false philosophies.

Indoctrination is not confined to the classroom. A school principal tries to guide his teaching staff in accordance with his educational principles. Superintendents, in turn, may similarly influence their principals. Even boards of education, both local and state, shape policies which coincide with their underlying philosophies. Textbook committees choose books that are in agreement with their viewpoint. Teachers and librarians may order books which support their views, and overlook those which are in opposition. Finally, and very important, the curriculum of any school is built upon a specific type of philosophical foundation.

No educator who is intellectually honest, and who realizes his limitations as a human being having conscious and unconscious prejudices, can deny that indoctrination takes place. The evidence is too great that it does: one has but to analyze any educational writing or speech to confirm this truth. Indoctrination is practiced by all educational personnel, and at all levels of schooling. Those educators who argue against it, indoctrinate with their own philosophy, in place of the one they reject. Even those educators who hold that no fixed truths or standards are possible are guilty of indoctrinating others with their viewpoint. Ironically and illogically enough, they hold their basic premise to be true, while denying others the same privilege.

Because educators must adhere to principles of some sort, and

because they interpret in terms of those principles, education without indoctrination is impossible. Every educator has the courage of his convictions. He guides and instructs his charges toward some goal; otherwise, he cannot justify his existence. He does not discharge his duty unless he works faithfully toward that goal. That is as it should be, because his immature pupils depend on him for guidance and instruction.

DESIRABLE AND UNDESIRABLE INDOCTRINATION

The question, then, is not: "Does indoctrination take place in the schools?" nor, "Should it take place?" It does, and should. The real problem lies in the type of indoctrination that takes place. There are many divergent theories of education. Obviously, they all cannot be true. If an educator's philosophy adequately explains man's origin, nature, and destiny, his indoctrination of pupils will be basically sound. On the other hand, considerable damage may be wrought by teaching false philosophies, a point which is well illustrated by a socialist professor who once said: "Without pronouncing the word 'Socialism' once a year, I make two-thirds of our students socialists."¹ False principles are being taught by many educators. One should be alarmed, but not surprised, that their pupils are acting on those principles.

Our American democracy is based on the dignity of the individual, on certain truths which are held to be self-evident. In our schools we try to "educate for democracy." To make our pupils better citizens under our democratic form of government, we indoctrinate them with principles of democratic living. No American denies that this indoctrination does, or should, take place. All Americans, however, rightfully cry out against indoctrination which would undermine democracy.

CONCLUSION

In conclusion, it is reemphasized that every educator necessarily indoctrinates, and that all formal education is indoctrination because of its philosophical basis. Those who oppose in-

¹ Woodworth Clum, *Making Socialists Out of College Students*. San Francisco: Better American Federation of California, 1921. (No pagination.)

doctrination are in reality merely objecting to a philosophy which is contrary to their own for they do not hesitate to indoctrinate with their own theories of education. Consequently, the conclusion should be reached that some educators condemn not in doctrination as such, but rather a particular type of indoctrination. Since indoctrination does take place, it is of paramount importance to scrutinize closely the philosophy underlying educational theories. In America, those who are in possession of a sound philosophy of education have the privilege, right, and duty to counteract the evil effects of indoctrination in false philosophies.

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Language is a mirror of personality according to some writers who claim the former is an expression of behavior so closely associated with mental and social development that it should be intimately related to personality. This idea, among many others, was presented in a summary review, (*Elementary English*, March, 1953), by Dr. David H. Russell, University of California, of some two hundred fifty references on the interrelationships of the language arts and personality.

Russell's resumé reveals that although language activities and personality are theoretically close, research evidence about their relationships is frequently spotty and vague. There are numerous accounts of child development in the areas of preschool language and of reading especially, but only a few of these relate language behavior to personality factors. The positive contribution of language abilities to personality development, for instance, or the relationships between certain types of personality and different forms of language activity, have been relatively untouched. This paucity of reliable data seems to be due in part to a lack of adequate instruments and other difficulties in measuring personality traits of children and adolescents.

According to Russell, language activities are causes, concomitants, or results of personality factors, but many detailed relationships must be explored if teachers and parents are to have the help they sometimes need in guiding growth in both language and personality.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A STUDY OF CATHOLIC ELEMENTARY SCHOOL CHILDREN'S USE OF CHRISTIAN PRINCIPLES IN HOME LIVING by Sister Mary Digna McGauley, O.P., M.A.

This study was an effort to discover by means other than opinion how well children are using Christian principles in and around their homes. Children from grades seven and eight in a Catholic elementary school located in a mid-western city were used for the study. The school is in a residential district where there are no socio-economic extremes. All children in the study are of average and above average intelligence. The information was obtained from the mother of each child.

An interview schedule, based on the virtue of justice, was prepared. The schedule was in the form of a scale in order to give noticeable indications of the strengths and weaknesses of each child. The schedule included enough questions or practices under each form of justice which would adequately cover each form and at the same time be reasonably expected from children of the ages studied.

To insure some measure of the reliability of the schedule it was given to forty-five mothers who were not included in the final study. These parents filled in the schedule in three different sittings. It was then possible to obtain three correlations using the product-moment method of correlation.

The mothers, in groups of not more than five, filled in the schedule in the presence of the investigator. The cumulative tabulations show a strikingly uniform picture of just and unjust practices. The results are enlightening to both teachers and parents. In many instances the parents were aware to some extent of the strengths and weaknesses in their children; however, practices that had become acceptable or at least tolerated in their homes could now be seen as just or unjust. As a result, parents were anxious to coöperate in remedial measures.

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen Memorial Library, The Catholic University of America, Washington 17, D.C. Under certain conditions these dissertations may be made available through inter-library loans.

A COMPARATIVE STUDY OF THE RESULTS OF TEACHING PRIMARY SOCIAL STUDIES WITH AND WITHOUT THE USE OF FILMSTRIPS
by Alma Ford Felder, M.A.

One hundred children from four first-grade classes in a public school participated in this study. The investigator arrived at the following conclusions: that filmstrips seem to aid in the comprehension and retention of knowledge of a general rather than specific nature at this level; that girls appear to benefit more from the use of filmstrips than boys; and that further study to include children up to and including grade eight would show that scores would increase with the age of children.

A STUDY OF THE TRENDS IN SCHOOL DROP-OUTS AND THE PROBLEMS INVOLVED by Brother Warren R. Bourque, C.S.V., M.A.

The investigator gathered relevant facts concerning high school drop-outs; pertinent observations are reported.

The school is directly responsible for the withdrawal of the majority of students. Inflexible scholastic requirements lack of adaptation of the curriculum to abilities and interests, and the academic and financial barriers to participation in extra-class activities account for much of the school mortality. Home conditions are also important factors in determining the length of a pupil's stay in school. The lower a family's position in the socio-economic ladder and the less formal education acquired by the parents, the more vulnerable a pupil is to leaving school.

Among the suggestions offered to decrease the number of school leavers are a well-organized guidance program, remedial classes, faculty study of the marking system and promotion policy of the school, participation by all pupils in the extra-class activities, and closer coöperation with the home.

POST-WAR EDUCATIONAL REORGANIZATION IN JAPAN AND THE INFLUENCE OF AMERICAN EDUCATION by John Yutaka Naoi, M.A.

This study is limited to problems involved in the reorganization of the administrative structure of Japanese education. It is concerned with the functions of the national, prefectoral and local governments in education and their coördination. Particular consideration is given to the extent to which the reorganization of education in Japan is following the plans suggested by the American Education Mission which studied the reorganization problems of Japan after World War II.

The philosophies underlying the old and the new educational structures are evaluated on the basis of scholastic philosophical principles.

THE RELIABILITY OF DATA ON CHILDREN'S USE OF TELEVISION by
William F. J. Riordan, M.A.

This investigation was conducted by administering a questionnaire on television to about one thousand parochial school children in grades four, five, and six. One month after the children answered their questionnaires, an almost identical questionnaire was sent home to each of their parents.

The principal purposes of this study were to determine whether data on television, as obtained in this manner, could be regarded as reliable information. Next, if such data proved reliable, conclusions were to be drawn on both the children's use of television and of television's influence on certain aspects of their activities over a period of time.

The main conclusions drawn were that the children and their parents mostly failed to give reliable information; that they had only a hazy concept of the amount of time devoted to various activities, and that length of television ownership did not affect their activities or schedules.

The investigator suggests that the questionnaire technique as a means of determining television's impact on children should be used with caution in educational research.

READING ABILITY AS A FACTOR IN AN OBJECTIVE EXAMINATION
by Sister Joseph Bernard Finneran, S.C.N., M.A.

The results of this study show that there is no significant difference in the results when reading is required and when it is essential. More research according to this plan is needed to warrant a final statement regarding the extent to which results on an objective test are affected by ability to read the test items meaningfully.

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There are only fifteen dioceses in the United States which now are not covered by an official Catholic newspaper, notes *The Catholic Journalist*, monthly organ of the Catholic Press Association.

HIGHER EDUCATION NOTES

Manhattan College's centennial celebration reached a climax on April 25, when His Eminence Francis Cardinal Spellman dedicated the century-old institution's new \$1,500,000 Hayden Science Hall. This is merely the first half of the college's major building and development program; next will come a new building for its School of Engineering. Brother Bonaventure Thomas, F.S.C., college president, announced that the Charles Hayden Foundation made a grant of \$500,000 to Manhattan to supplement contributions toward payment of the cost of the new science hall.

Manhattan has come a long way since its humble beginnings in 1853. It has grown from a small seat of learning with forty-five students and a simple liberal arts program to one of the leading Catholic citadels of higher learning with an enrollment of 2,300 students and courses leading to degrees in the arts and sciences, in engineering, in education, and in business administration. Occupying a fifteen-acre tract in the Riverdale section of the Bronx, it now has seven buildings, all in the Georgian Colonial style of architecture.

Numbered among Manhattan's graduates are two cardinals, Patrick Cardinal Hayes and George Cardinal Mundelein; one archbishop, Archbishop John J. Mitty; and two bishops, Bishop Bryan J. McEntegart of Ogdensburg, N.Y., and Auxiliary Bishop Joseph P. Donahue of New York:

Hartford Diocesan Teachers' College will graduate its first class on May 30; twenty-eight sisters will be awarded the B.S. in Ed. degree. Now accredited by the Connecticut State Department of Education and approved by The Catholic University of America, the college began in 1949. It is the sole undergraduate professional training institution for sisters teaching in the schools of the Hartford Diocese whose motherhouses are located in Connecticut. Established by the Most Reverend Henry J. O'Brien, Bishop of Hartford, under the direction of the Reverend Arthur J. Heffernan, former diocesan superintendent of schools, the college is intended to serve the dual pur-

pose of providing complete undergraduate training for the sisters and keeping them near their motherhouses during the period of their formative years as community members. The four-year program is adjusted to provide for the canonical year, during which religious may not engage in secular study for more than seven hours a week. In the canonical year, the sisters study only matters pertaining to religion, such as theology and Gregorian chant.

Three communities of sisters are coöperating with the diocese in the operation of the college. Actually, there is only one college, but it is located in three separate parts of the diocese, which embraces the entire State of Connecticut. The arrangement, the first of its kind in Catholic education, is somewhat similar to the organization of the University of the State of New York, which is also of quite recent foundation. The three branches of the college are located at Annhurst College, South Woodstock, which is conducted by the Sisters of the Holy Ghost; the Convent of Mary Immaculate, West Hartford, which belongs to the Sisters of St. Joseph, and Our Lady of Mercy Novitiate, Madison, which is a Sisters of Mercy center.

Bishop O'Brien is president of the new college, and Doctor Heffernan is the dean. The faculty is made up of diocesan priests and members of the coöperating religious communities; in the summer session, there are in addition visiting instructors from other colleges. The dean maintains headquarters at West Hartford, where he conducts a meeting of the staffs of the three branches once a month.

In each of the three branches, a program of general education and professional education, embracing some 145 semester hours, is offered. In addition, one branch offers a six-semester-hour program in foreign language, while a second has a three-semester-hour course in tests and measurements. For observation and directed teaching, a parochial school nearby is assigned to each branch. Doctor Roy J. Deferrari, who inspected the college for The Catholic University of America, was high in his praise of its administrative organization and of its comprehensive program. Present enrollment at the college is 115.

One hundred sixty M.A. and Ph.D. scholarships for 1953-54 were announced last month by The Catholic University of

America. All one-half tuition scholarships, they are open to qualified college graduates on the basis of scholastic excellence and financial need. This offer applies only to entering students, both men and women, lay and religious, in all the graduate and professional schools (except engineering and architecture) of the university. For full information and applications, write The Registrar, Dept. G, The Catholic University of America, Washington 17, D.C.

The University of Notre Dame was the only Catholic college in the top ten schools in the 1952 Alumni Fund Survey, a compilation of annual giving records at 270 universities, colleges, and secondary schools, conducted by the American Alumni Council and published recently in its bi-monthly *AAC News*. Reports from funds ending in the calendar year of 1952 indicate gifts from 585,026 alumni of \$14,481,620, an increase of \$2,000,000 over the 1951 survey. Gifts from other groups, such as parents, friends, corporations, and community, totalled \$23,905,174, an increase of more than \$4,000,000 over 1951. Notre Dame was second in two phases of the survey: with \$963,993 in the amount of annual alumni gifts, it ran closely behind Yale, the leader, with \$1,015,418; and with an average gift of \$134.72, it followed the top school, Union College, which the report states, was aided by a gift of \$494,000 to average \$271.59.

A Catholic college advertising campaign is sweeping San Francisco Bay. Selling the "best buy" in higher education, a lay committee, under the chairmanship of Doctor Edward C. Griffin of the University of San Francisco, representing the seven Bay area Catholic colleges, is sending teams of "salesmen" to Catholic high schools, parish organizations, and fraternal groups—wherever parents or youth might be—to interest tomorrow's freshmen in selecting the best higher education possible. Allied in the blitz campaign with the laymen are the superintendent of schools for the Archdiocese of San Francisco and the presidents of the seven Bay area colleges. Come June, no Catholic high school graduate, it is hoped, will hesitate in choosing his college.

SECONDARY EDUCATION NOTES

Art teachers in secondary schools should profit by a special workshop on The Art Program for Catholic Secondary Schools being offered at The Catholic University of America from June 12 to 23. This will be a continuation and enlargement of the 1952 art workshop and will center on the philosophy, principles, and techniques fundamental to the teaching of art in the Catholic secondary school. Director of the workshop is Sister Augusta Zimmer, S.C., head of the Department of Art, College of Mount St. Joseph-on-the-Ohio. A guest speaker at the workshop will be Viktor Lowenfeld, professor of art education at Pennsylvania State College, and author of the book on art education, *Creative and Mental Growth*.

Of interest to secondary school teachers in general is the university's workshop on Integration at Work in the Catholic Secondary School Curriculum. As far as can be judged from preliminary program announcements, this workshop will attempt to advance the Commission on American Citizenship's efforts to organize and develop a modern Christian Foundation Program for secondary schools. Sister Janet, S.C., will again direct the workshop.

Eighty scholarships are being offered by two Catholic colleges. St. Joseph's College, Rensselaer, Indiana, recently announced thirty scholarships, valued at \$27,400, for secondary school seniors. The grants include ten tuition scholarships valued at \$1,400 each; five honor scholarships of \$1,000 each, and five at \$800 each; and ten award scholarships of \$400 each.

St. Anselm College, Manchester, New Hampshire, announced a \$20,000 scholarship plan. Fifty scholarships of \$400 each will be awarded to graduates of New Hampshire secondary schools and to qualified residents of New Hampshire.

Catholic secondary school graduates are less likely to marry non-Catholics than those who do not attend Catholic secondary schools, according to a survey recently made public by the Chancery Office of the Archdiocese of Cincinnati. The nearly

one thousand Catholics of the archdiocese who entered into mixed marriages in 1952 were pretty equally divided between those who had been educated in Catholic secondary schools and those who had not. But since far more Catholics in the archdiocese go to Catholic secondary schools than go to other secondary schools, the survey report claimed, the results were interpreted to indicate that Catholic secondary schools graduates for the most part go on to marry Catholics.

Some other indications derived from the survey are: (1) Religious instruction classes for Catholic children attending non-Catholic schools apparently reach only about 32 per cent of those attending secondary school and 40 per cent of those in elementary school. (2) Attendance at college seems to have little effect on the ratio of mixed marriages. (3) About two-thirds of the persons questioned met their non-Catholic partners at social events; nearly 20 per cent met them at work; less than 10 per cent met them at school or college. (4) Some parishes with active social programs had a ratio of mixed marriages above the diocesan average, others below. Still other parishes with little or no parish activities were below the diocesan average in mixed marriages. Thirty-five per cent of the marriages performed by priests in the archdiocese in 1951 were mixed; on a national scale, it is reported, 28 per cent of Catholic marriages are mixed. (5) Persons entering into the mixed marriages covered by the survey had for the most part ample time to become acquainted with each other; only a small proportion entered marriage after less than a year's acquaintance. (6) There was no indication that Catholics of the upper financial brackets are more apt to contract mixed marriages than those in other circumstances. (7) The great majority—80.7 per cent—of those entering mixed marriages were not themselves products of mixed marriages.

Designed to reveal students' preferences in respect to the types of personal actions which arise in dealing with everyday social situations, The Behavior Preference Record, published by the California Test Bureau, Los Angeles, California, fills a gap in the field of educational measurements. The Record is available in two forms for each of three levels, grades 4 to 12. Counselors will find it helpful in difficult subjective areas.

ELEMENTARY EDUCATION NOTES

Catholic University workshops and special courses scheduled for the coming summer include several of special interest to elementary school educators. The workshop on the Philosophy of the Curriculum of the Catholic Elementary School, June 12-23, will deal with the organization of the curriculum with reference to a Christian philosophy of education. Although concerned particularly with the elementary school, the workshop will stress principles that refer to the curriculum at any level.

During the same periods, June 12-23, the second annual workshop on Special Education of the Exceptional Child will not only highlight the great need for special classes and special services for exceptional children in Catholic elementary and secondary schools, but also explain and demonstrate the latest methods of educating the exceptional child.

Following the workshop will be a course, June 29-August 8 for teachers of the blind and partially seeing. Credits earned for this course may be applied toward a B.A. degree or an M.A. degree with a major in education.

Special opportunities for elementary school pupils interested in band training will be offered again this summer by the Department of Music at the University. A music laboratory will be open to boys and girls between the ages of eight to fourteen years with up to three years of training in playing band instruments. Beginners will be accepted for group instruction on all band instruments.

Measurement of map-reading abilities of sixth-graders, the subject of an article appearing in the February issue of *The Elementary School Journal*, yields information which substantiates the experience of many sixth-grade teachers. After compiling a list of map-reading skills taught in the elementary school, the investigator constructed a test including these skills and administered it to sixth-graders in Syracuse, New York, in schools enrolling children from all segments of the population. The validity of the test was considered satisfactory by a member of the Division of Tests and Measurements at Syracuse University.

The results of the test show that such skills as using a key to read the scale of miles, giving geographic directions on maps of various projections, giving longitude and latitude, using meridians and parallels to tell directions—all taught in the later elementary grades—received comparatively low per cents of correct answers.

Cheap, commercial religious “art” was denounced by Sister Mary Jeanne, O.S.F., editor of the *Catholic Art Quarterly*, in a talk at a general session of the National Catholic Educational Association in Atlantic City last month. “We are teaching religious falsehoods to our children through bad religious art,” she declared. “The right answers are in the catechisms but the wrong answers are in the holy cards, pictures and statues they see: God the Father pictured as an old man, streamlined Hollywood Madonnas, sentimental saints, baby-doll angels.” Low-priced quantity production—“commercial secularism”—was named as one of the factors contributing to the development of undesirable and incorrect attitudes toward genuine art.

It was pointed out that the study of art in parochial schools needs an overhauling. Art can no longer be considered as a frill in the Catholic school curriculum. Rather, the teaching of art must be restored to its rightful and important place in Christian education. Sister Jeanne is of the opinion that the Catholic University workshop on art conducted last summer and the two on Art in the Catholic Elementary School and Art in the Catholic Secondary School to be offered by the University between June 12-23, 1953, are steps in the achievement of this vital goal.

The workshop on Art in Catholic Elementary Schools planned for superintendents, supervisors, teacher training instructors, and classroom teachers, will attempt to solve some of the salient problems of Catholic art education today. Topics for discussion will include: the true Christian meaning of art, the right understanding of the child and his psychological stages of expression, teaching art in crowded classroom conditions, and procedures for developing the individual's creative ability. Of the six seminars constituting the major part of the workshop, three will consist of actual classroom demonstrations with children at the kindergarten-primary, intermediate and upper grade levels. One seminar will be devoted to drawing; another to design.

The sixth will be a special seminar for administrators.

Intelligence test performance of Puerto Rican children in New York City fell considerably below the norms for the Cattell Culture Free Intelligence Test in an investigation conducted by Anne Anastasi and Fernando Cordova of Fordham University. Forms 2A and 2B of the test were administered to 176 Puerto Rican children in grades six to eight of a parochial school in the Spanish Harlem area of the City. One half of the group received the test instructions in English during the first testing session (Form A) and in Spanish during the second session (Form B); the order of the languages was reversed for the other half of the group.

The median standard score IQ for the group was 70, which is 1.25 standard deviations below the norm of 100. The range of IQ scores extended from two top IQ's of 124 down to three scores indicating chance performance, i.e., raw scores below 9.2. A conspicuous finding was the marked improvement from first to second testing session regardless of language. Although there was no over-all sex difference in score, the girls performed better when the testing order was Spanish-English; the boys attained higher scores when it was English-Spanish. These results were attributed principally to rapport, the more highly Americanized boys responding more favorably to an initially English-speaking examiner, while the more restricted and less acculturated girls achieved better rapport with an initially Spanish-speaking examiner.

Among the possible reasons for the low over-all performance of this group are the very low socio-economic level of the Puerto Rican children, their bilingualism which makes them deficient in both languages, their extreme lack of test sophistication, and their poor emotional adjustment to the school situation. In so far as this maladjustment itself appears to have arisen from the children's severe language handicap during their initial school experiences, a solution of the language problem would seem to be a necessary first step for the effective education of migrant Puerto Rican children.

NEWS FROM THE FIELD

Summer workshops are here again. The Catholic University of America is offering ten; Saint Louis University announces fifteen, and Fordham University, so far as we are informed, is going to have one. Some secular universities have announced as many as one thousand workshops and summer courses. It should be a pleasant vacation for teachers; no one can say there is no place to go to be uplifted and enlightened.

Fordham's workshop sounds very interesting; it is going to deal with the problem of the costs of maintaining Catholic high schools. If there is any subject worth its weight in gold, it is the subject of Catholic school financing. According to Dean Crowley of Fordham's School of Education, participants in his workshop will receive a thorough grounding in the principles of school finance, specific help in analyzing the peculiarities of the local situation, and aid in the formulation of an objective method for the ready calculation of per-pupil costs from year to year. No other aid is more urgently needed. This workshop will begin on July 6 and end on August 14.

Eight of The Catholic University of America workshops will run from June 12 to June 23. They include: The Social Sciences in Catholic College Programs, The Nursing Program in the General College, Integration at Work in the Catholic Secondary School, The Art Program in the Catholic Secondary School, Special Education of the Exceptional Child, Music Education, The Philosophy of the Curriculum of the Catholic Elementary School, and Art in the Catholic Elementary School. From June 19 to June 21, there will be a clinic on Business Education. A special workshop on Intergroup Education will be conducted from June 29 to August 8. The regular summer session of the university will run from June 29 to August 8, when nearly all the schools and departments will be in operation.

Saint Louis University's workshops and institutes include: Curriculum Conference for School Administrators, Supervisors, and Teachers, June 4 to 11; Institute in Special Education, June 11 to 19; Workshop in Testing for Guidance Purposes, June 11

to 19; Workshop in Reading, June 15 to July 3; Workshop in Speech and Audio-Visual Aids, June 23 to July 31; Workshop in Creative Dramatics and Children's Plays, June 11 to 19; Workshop in Human Relations and Group Guidance, June 23 to August 1; Workshop in Home Economics Curriculum, June 11 to 20; Institute on Marriage Counseling, June 15 to 20; Institute on Child Development, June 23 to July 10; Institute on Hospital Administration, June 23 to July 31; Institute for the Teaching of Chemistry, June 23 to July 31; Earth Science Institute, June 29 to July 17; Institute in Nursing Service Administration, July 6 to 17, and Workshop in Nursing Service Administration, July 20 to 31. The university's regular summer sessions will run from June 22 to July 31 and from August 1 to September 4. Both sessions will include courses in almost all of the undergraduate departments.

A bill to allow released time for religious instruction was killed in the New Hampshire Legislature last month. The measure, supported by Bishop Matthew F. Brady of Manchester, as well as by the New Hampshire Council of Churches, a Protestant group, was defeated by a vote of 236 to 96. One of the principal opposition speakers argued that there must be complete separation of church and state, and that the proposed legislation would create disunity because it would call for the segregation of children during religious education period.

Removal of six Catholic sisters teaching in a public school was demanded in a suit filed last month against the school board of Johnsburg, Illinois, by a Lutheran woman whose two children attend the school. Some fifteen years ago, the public school of Johnsburg was destroyed by fire. Since that time, the local school authorities have used the parish school building on a rental basis and have employed sisters as the teachers. The plaintiff contends that "as long as the sisters are there, it isn't a public school." Other Johnsburg citizens, both Catholic and non-Catholic, have no objection to the sisters fulfilling the function of public school teachers. The school offered to pay to send the plaintiff's children to a public school in a nearby town, but she refused the offer. The American Civil Liberties Union is supporting her stand.

Sister shortage is the main concern in Catholic elementary and secondary school circles, according to speakers at the recent NCEA meeting in Atlantic City. The present staff of 112,000 religious and lay teachers in these schools will have to be increased by 35 per cent in the next ten years. This means some 40,000 new teachers in addition to those needed to replace teachers who retire. Religious communities reported that for September, 1952, they could supply only 38 per cent of the estimated 5,409 sisters needed for expansion, replacement, and vacancies last year. In the past five years, 4,227 requests for sisters to open new schools have been refused by religious communities.

About 125,000 new pupils were absorbed into Catholic elementary and secondary schools this year. Next year another 150,000 will seek entrance; it is estimated that the new entrants in September, 1954, will number 250,000. In the next ten years, 46,000 new classrooms will be needed to care for the increase in enrollment.

Reporting on a survey recently concluded in his archdiocese, Msgr. Carl J. Ryan, superintendent of schools in the Archdiocese of Cincinnati, said that the next five years will see an increase of more than 50 per cent in elementary school enrollments and of nearly 25 per cent in secondary school numbers. The percentage of Catholic elementary school graduates entering Catholic secondary schools in the archdiocese has risen from 58.5 in 1940 to 82 in 1950. While elementary school enrollment increased 35 per cent from 1940 to 1952, the number of sisters teaching in the schools rose only 11 per cent in the same period. The number of lay teachers, however, increased by 185 per cent. Average class size went from 34.6 pupils to 41.5. A finding that may aid other diocesan superintendents in making similar surveys is that Monsignor Ryan discovered that data covering an eleven-year period revealed that 87 per cent of the children baptized in any given year entered the first grade six years later.

Forty U.S. Office of Education staff members were released last month, and twenty-eight positions were abolished. About three hundred employees may be asked to go on payless furloughs. The Veterans Educational Services division has been abolished.

BOOK REVIEWS

[IMPROVING TEACHING-LEARNING PROCESSES by Ray H. Simpson. New York: Longmans, Green and Co., 1953. Pp. 487. \$5.00.

The author of this work tells us that the "book is designed primarily to meet the teaching and learning needs of those concerned with more effectively meeting the teaching-learning situations in junior and senior high schools." He considers it a book on methods which could be used very well in college courses in educational psychology. The description on the jacket seems to make explicit the implication in the book itself that it is not only a book on methods of teaching in high schools, but of teaching in colleges as well. For whatever course this text is written, Simpson wants it to be a laboratory experience in the sort of teaching which he recommends be done in secondary schools.

Strangely enough, this book has a title page, a table of contents, several parts subdivided into chapters, bibliographies and even an index. Such conventionalities may be indicative of a rather undemocratic background on the part of the author or of the editors. However, this reviewer has not inquired as to whether the students in their democratic processes ever even took up that question. It does seem highly authoritarian, however, to just go ahead with a traditional means of communication unless the students have, in committee assembled, come to a group decision that they have a felt-need for books put together in that way.

As a matter of fact, is it not a bit inconsistent to write a text advocating that textbooks be abandoned to a large degree? On page 121, discussing "Text vs. learner needs," we find:

What many teachers have tried to do is to give some attention to the regular text and then spend the rest of the time on having the pupils work on the types of things that they and the students feel to be the most important and best to study. From the writer's observation this approach, if conscientiously undertaken, usually leads to the spending of a decreasing amount of time upon the course of study material and an increasing amount of time upon those problems that the teacher and learners see as the ones they really need to study. Another related possibility is directly to raise the problem with the learners themselves and see what suggestions they have to offer. A study of this and related cur-

ricular problems can be a very valuable educational experience for the learner if he is properly guided.

Teachers in Catholic schools, teaching true Americanism, will be wise to stay at their noble work of coöperating with God's grace and with their charges with an end in view—the perfection of these young Americans. Why should we want to advocate relinquishing our Republic and the things for which it stands and has always stood to reach out for the "democracy" which wants to replace it?

They won't need *Improving Teaching-Learning Processes* to help them in their work.

F. J. HOULAHAN.

Department of Education,
The Catholic University of America.



HUMAN DEVELOPMENT AND EDUCATION by Robert J. Havighurst.
New York: Longmans, Green and Co., 1953. Pp. xi + 338.
\$4.00.

This publication of the results of four years of careful research gives a clear and readable explanation of the "developmental-task-concept" of education. Havighurst has traced the history of the concept, reported on the validity and reliability of a scale constructed for measuring the accomplishment of the developmental tasks, given a detailed outline for the analysis of these tasks of middle childhood and adolescence, and demonstrated the use of the scale and the concept in three complete and interesting case studies. The consistently followed procedure of giving the definition, the biological, psychological and cultural bases for each of the ten tasks as well as the educational implications makes the book a suitable reference for courses in education and for teachers in the classroom.

"Developmental tasks" include the bio-socio-psychological tasks "which arise at or about a certain period in the life of an individual, successful achievement of which leads to his happiness and to success with later tasks. . ." (p. 2). It is refreshing to note that the author locates his own position on middle ground between two opposed theories of education: the theory of freedom, that the child will develop best if left as free as possible, and the theory of constraint, that the child must learn

to become a worthy responsible adult through restraints imposed by society.

While some few Freudian concepts are introduced and the impression is given that moral and spiritual values inculcated in the home will necessarily be in conflict with those acceptable in later peer groups, the book is still worth while because of the emphasis on the student's responsibility for his own development, the need for growth in reflective thinking, and the use of literature in helping young people organize their goals and aspirations. While Catholic teachers using *The Christian Impact in English* or the *Core Book* program may not agree with Havighurst's selections, still they will find it difficult to challenge his statement that directed reading is essential because "modern society divorces its world-view from its value-system" and the bewildering result is that the young person "seems to be alone with the task of formulating his own goals and aspirations in the light of his scientific knowledge of the nature of man and the universe" (p. 153).

The growing acceptance of the Christian Social Living Program cannot but reduce the "bewilderment" on the part of Catholic students; Catholic teachers interested in measuring the outcomes of their attempts to graduate integrated students (less bewildered ones) will find that some portions of Havighurst's scale can be adapted with little change and other parts will help to make their thinking more definite. Catholic teachers, too, will be interested to find that the statistical analysis of the ratings in which the scale was employed indicates that attitudes toward people and certain other qualities of personality that are emotional, rather than intellectual, appear to be more firmly associated with developmental task performance. And finally, the traditional Catholic position on coeducation is once more recognized as the educationally correct one as the author concludes: "Boys differ from girls considerably in the personal characteristics that are connected with achievement of developmental tasks" (p. 326).

LORAS J. WATTERS.

The Catholic University of America,
Washington, D.C.

THE ADMINISTRATION OF PUBLIC EDUCATION by John T. Wahlquist and others. New York: The Ronald Press Co., 1952. Pp. viii + 611. \$6.00.

Teachers and students in courses in educational administration will find this text quite satisfactory. Written by five experts in the field of public school administration, it bespeaks practicality and realism throughout. Educational administration as a field of study has become so complex that no one person can fairly claim expertness in all its phases. The wisdom of having several persons collaborate in producing an administration text is clearly established in the pages of this book. The treatment of the common topics discussed in general educational administration courses, such as, state and local organization, staff and pupil personnel administration, financing and business management, and plant administration, is comprehensive, up-to-date, and unencumbered by tangent ramblings into the fairyland of theoretical speculation. Where a statement of position on a controversial point is in order, the authors show their preference without equivocation. Theoretical material so often placed before the reader in early chapters of other books on administration is here placed near the end of the volume, where it means more to the reader.

The book is very well organized for instructional purposes. The chapter format makes for easy reading, with the highlights well emphasized in distinctive print. At the end of each chapter, there are study aids in the form of questions and a bibliography of current studies. References seldom antedate 1949. Readers of administration texts know that often references on which the context is built are some ten years old.

The authors confine themselves to the problems of the public schools; there are only four short references to the private schools, and these are merely statements of fact. Nowhere in the volume is there to be found any outburst against the private school, though the authors do maintain that "the common heritage [of the nation] is primarily the responsibility of the American public school system" (p. 3). This, the reader is asked to take for granted, no proof being given and no evidence being offered that the public school system actually does transmit the common heritage of the nation. Some recognition of the value of

private schools to the nation is made; it is conceded that often-times their work redounds to the advantage of the public. As is so often the case, it is unfortunate that the authors of this book, who know so much about the schools which educate 87 per cent of American youth, know so little about the schools which educate the other 13 per cent and whose patrons contribute also to making the public school system as good as it is. Four of the authors teach in tax-supported institutions; the fifth teaches in an institution which passes as private though this year is getting \$5,500,000 from the state in which it is located.

J. A. GORHAM.

Department of Education,
The Catholic University of America.

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TOWARD LIBERAL EDUCATION. Edited by Louis G. Locke and others. *Readings for Liberal Education*, Vol. I. Revised edition. New York: Rinehart & Co., 1952. Pp. xvi + 830. \$3.75.

This an anthology whose purpose is to help first-year college students appreciate the values of liberal education. There are 103 selections distributed as follows: 6 on the campus, 6 on education, 9 on writing, 10 on thinking, 6 on the fine arts, 13 on modern folk arts, 2 on the nature of science, 10 on the sciences, 13 on social attitudes, 4 on problems of the social sciences, 5 on "the good life," 12 on religion, and 2 on "Can Philosophy Save Civilization?"

While most of the essays or excerpts are well written, I find it difficult to agree with the editors that they bear the stamp of permanent value. There are several exceptions, of course. But certainly the content leaves much to be desired.

I would not recommend this volume as a text or reading reference for Catholic college students. It is evidently intended for secular institutions. The material, as a whole, suggests a concept of liberal education that differs quite considerably from the Catholic ideal.

B. T. RATTIGAN.

Department of Education,
The Catholic University of America.

THE METAPHYSICAL AND PSYCHOLOGICAL PRINCIPLES OF LOVE by Michael Joseph Faraon, O.P. Dubuque, Iowa: Wm. C. Brown Company, 1952. Pp. xx + 93. \$3.00.

Discounting the conclusion to the work, Fr. Faraon's book consists of three important parts: the introduction introduces the problem; the first part discusses the metaphysical bases of love; and the second part, the psychological foundations of this fundamental human emotion.

In the introduction the author presents the problem of love within both a historical and a philosophical context: historically, today, no less than during the Middle Ages, a reconciliation between altruistic love and egocentric love is important; philosophically, an exposition of the metaphysics and psychology of love is an answer to non-Christian existentialism, which is concerned with the problem of good more than with the problem of being. Furthermore, also from a philosophical viewpoint, the why, the what, and the how of love result in vitally interesting discussions.

In the first part of his book, Fr. Faraon centers his attention on the ontological foundations of love, explaining first the special need of a metaphysical analysis. This he finds particularly necessary because of the modern tendency to investigate truth from solely the phenomenological standpoint and because of the "metaphysical illusion" which produces auto-eroticism. The basis of the affective process, writes Fr. Faraon, is participation of essence and of existence. In the second chapter, the author delves more deeply into the concept of communication, studying the communicating agent, God, and the communicated object, particularized creature. Then follow brief discussions of how the Divine Essence can be imitated by finite creatures; how God desires to share His goodness and perfection; and how the participated similitude is itself effected. The final chapter of the first part treats about the nature and types of appetite, with necessary and clear distinctions between natural and animal appetite, between sense and rational appetite.

Having established the metaphysical principles of love, the author proceeds to the psychological principles in the second section of his work. The three elements of human love are considered in three chapters. The first chapter explains the affective union which is love essentially, the necessity of such

a union, its manner of production, and its nature. Chapter two is devoted to an exposition of the root cause of love, the affinity or similitude between lover and beloved. The final chapter of this second part concentrates on the purpose of love, which is the real union of the lover with the beloved, or contact, be it purely spiritual, purely physical, or both physical and spiritual. This real union, or contact, consists in affective knowledge of the loved object, a knowledge which is the fruit of love.

Fr. Faraon is to be commended for presenting a solid, thought-provoking book on a subject which is rarely treated and often grossly misunderstood. Surely it is a contribution to scholasticism in general and Thomism in particular despite its brevity. Unlike many other authors, Fr. Faraon has the happy faculty of being both precise and clear, often doing the reader the favor of telling him what he intends to do and what he has already done. Citations, particularly those referring to St. Thomas, are clearly and accurately stated, with even lengthy texts in the original Latin. On the other hand, this reviewer feels that even a short discussion of Thomistic thought on the potencies or faculties in general would have aided the author's exposition. Much more so, in our opinion, there remains a great deal still to be said about affective knowledge as a fruit of love: this is an admittedly thorny problem. From a practical point of view, one might mention, priests and counselors could well find the chapter on real union as the purpose of love as good background for marital instructions.

It should be observed, in conclusion, that the format of this book, as well as of all the books in *The Aquinas Library* series, is pleasing; the print is easy to read; typographical errors are sufficiently rare to cause no special uneasiness; a short but select bibliography is appended to the work.

COLMAN MAJCHRZAK, O.F.M.

Franciscan Monastery,
Washington, D.C.



FATHER PAUL OF GRAYMOOR by Rev. David Gannon, S.A. New York: The Macmillan Company, 1951. Pp. 352. \$4.00.

Reading the book, *Father Paul of Graymoor*, one is reminded of a thesis in fundamental theology, the one which attempts to

prove the divinity of the Christian Religion from the moral miracle of the marvelous propagation of the Catholic Church. The twentieth century seems to have supplied us with one more illustration of this thesis in the marvelous growth of the Society of the Atonement once it was incorporated into the Mystical Body of Christ. On Oct. 30, 1909, two friars, five sisters, and ten tertiaries were received as a group into the Roman Catholic Church. For perhaps ten years prior to that date the three Congregations of the Society of the Atonement had existed as a community in the Anglican Church without any conspicuous external growth. Today, after less than fifty years in the Fold of Peter, the history of the Society constitutes another argument to bolster the thesis that the expansion of the Catholic Church, and all parts thereof, even in the face of tremendous obstacles is indeed a social miracle. One more mustard seed has become a great tree.

Even within the lifetime of its saintly founder, Father Paul Francis, who died in 1940, the Society of the Atonement had grown to number among its members 170 friars, 230 sisters, and 1,000 tertiaries, to say nothing of the 100,000 members enrolled in Graymoor's Rosary League and the Union-That-Nothing-Be-Lost. Today the Society has been established on three continents of the globe, and the sons and daughters of Father Paul are laboring among four races: white, black, yellow, and red.

The great work of the Society of the Atonement has been—and will continue to be—to promote by every means possible the reunion of Christendom. Even as an Anglican, Father Paul was haunted by the prayer of Christ: "That all may be one." This was the inspiration for his every act as he and his Society made their way, sometimes haltingly, towards the Fold of Peter. For years he was urged on by the vision and the hope of corporate reunion. Long before the supernatural gift of faith was granted him, he was convinced that the claims of Rome were true—that communion with the See of Peter was the only way by which men could share in the Church's divinely given unity. He considered that his Society, as an Anglican group and later as a Catholic group, had a unique vocation: to contend earnestly for the faith. "That Faith," according to Father Paul, "is the Faith of the Holy Roman Catholic Church, and the Chair of

Peter at Rome is the divinely constituted center of a reunited Christendom."

The life of Father Paul and the history of his followers are concrete examples of what the vision and faith of one man can do under God's Providence. As Cardinal Dougherty put it, "Father Paul transferred from the 13th century to the 20th century the religious fervor which characterized the middle ages." His devotion to the cause of unity bore fruit in the ever-growing popularity of the Chair of the Unity Octave, a week of prayer for Christian unity, observed each year from January 18 to 25. Starting small, this devotion has grown with God-given energy until it presently is received enthusiastically in widely-scattered parts of the world by untold numbers of Catholics and non-Catholics alike. Father Paul early grasped the attitude of the Church towards the Ecumenical Movement, and by every means at his disposal he tried to sell the non-Catholic world the idea of returning as lost sheep to the one Fold of Peter under his successor, who is the vicar of Christ on earth.

Father David Gannon, S.A., is to be commended, not only by the Society of the Atonement to which he has rendered a distinctive service, but also by all who enjoy mastering Church History by contact with the personalities who make that history. He has been singularly successful in bringing to life the warm, lovable, Christlike character of Father Paul. He has underlined the importance and the significance of the Society of the Atonement and its work during its early years as a new family among the religious of the Catholic Church.

JOSEPH P. DONAHUE.

Saint Thomas Seminary,
Bloomfield, Connecticut.



GREAT CATHOLIC MOTHERS OF YESTERDAY AND TODAY by Doris Burton. London: Paternoster Publications Ltd., 1951. Pp. 132. 8s. 6d. net.

Doris Burton, the author of some half dozen books, is at her best in *Great Catholic Mothers of Yesterday and Today*. Linking the first centuries of Christianity with modern times, she gives brief stories of ten well-selected Christian mothers. Whether it be Perpetua and Felicity of the second century, Monica of

the fourth, Margaret of the eleventh, or the mother of Cardinal Vaughan of the nineteenth century, the mother qualities stand out in vivid portrayal.

Proceeding from one story to the next, the reader becomes conscious of the similarity of the difficulties and trials as well as the consolations and joys of all mothers. Time may be spanned by centuries and space by nations and countries, yet the vital influence wielded by the good Catholic mother is the same. With her well-known touch of sympathetic understanding the author shows the human elements divinized by the practice of virtue of the Christian mother.

One can almost hear the desperate plea of Perpetua, "Baby! My baby! Let me take my baby," as the young Christian mother realizes she is on the way to martyrdom. Mother-love follows her child even as divine love leads her to the arena.

Mama Margaret's virtue is severely tested as her husband dies, leaving her with her two small sons and an irascible twelve-year-old stepson. Yet, ". . . her calm firmness in the face of his angry passion" often subdued him. Similarly in all the family difficulties that arose as the three boys grew older, this Christian mother ruled with impartiality, integrity, and justice. The Will of God was the sole rule of her life.

Not only should this small volume be in the hands of every mother, it should also be read by every student of child and adolescent psychology. It should be on the reference shelf of required reading for the marriage course usually given in the senior year of high school. It will be a valued gift to every young woman contemplating marriage.

SISTER MARY AMATORA, O.S.F.

St. Francis College,
Fort Wayne, Indiana.

BOOKS RECEIVED

Educational

Buros, Oscar K., (ed.) *Classified Index of Tests and Reviews in the Fourth Mental Measurements Yearbook*. Highland Park, N.J.: Gryphon Press. Pp. 60. Free.

Cary, Sturges F., (ed.). *New Challenges to Our Schools*. New York: H. W. Wilson Co. Pp. 214. \$1.75.

Deferrari, Roy J., (ed.). *Theology, Philosophy and History as Integrating Disciples in the Catholic College of Liberal Arts*. Washington, D.C.: Catholic University of America Press. Pp. 336. \$3.25.

Henry, Nelson B., (ed.). *Adapting the Secondary-School Program to the Needs of Youth*. Fifty-Second Yearbook, Part I, of the National Society for the Study of Education. Chicago: University of Chicago Press. Pp. 316. \$2.75.

Henry, Nelson B. (ed.). *The Community School*. Fifty-Second Yearbook, Part II, of the National Society for the Study of Education. Chicago: University of Chicago Press. Pp. 314. \$2.75.

Klee, Loretta E., (ed.). *Social Studies for Older Children*. Programs for Grades Four, Five, Six. Washington, D.C.: National Council for Social Studies. Pp. 139. \$2.00.

Knapp, Robert H., and Greenbaum, Joseph J. *The Younger American Scholar: His Collegiate Origins*. Chicago: University of Chicago Press. Pp. 122. \$3.00.

Studies in Education, 1952. Bloomington, Ind.: Indiana University Bookstore. Pp. 325. \$1.00.

Sutherland, Robert L., and others. *Students and Staff in a Social Context*. Washington, D.C.: American Council on Education. Pp. 34. \$0.50.

Textbooks

Fenton, Carroll Lane, and Kambly, Paul E. *Basic Biology for High Schools*. Revised Edition. New York: Macmillan Co. Pp. 726.

Fitzpatrick, Frederick L., and Bain, Thomas D. *Living Things*. New York: Henry Holt and Co. Pp. 415. \$3.60.

Harlow, Ralph V., and Miller, Ruth E. *Story of America*. New York: Henry Holt and Co. Pp. 607. \$4.28.

Murphy, George, and others. *Let's Read!* Book I. New series. New York: Henry Holt and Co. Pp. 366. \$2.48.

Murphy, George, and others. *Let's Read!* Book II. New series. New York: Henry Holt and Co. Pp. 430. \$2.56.

General

- Baier, Paul M. *Supernatural Life*. Paterson, N.J.: St. Anthony Guild Press. Pp. 73. \$0.25.
- Bittle, O.F.M. Cap., Celestine N. *God and His Creatures: Theodicy*. Milwaukee: Bruce Publishing Co. Pp. 420. \$4.00.
- Bruckberger, R. L. *Mary Magdalene*. New York: Pantheon Books, Inc. Pp. 192. \$3.00.
- Clemens, A. H. *The Cana Movement in the United States*. Washington, D.C.: Catholic University of America Press. Pp. 54. \$0.75.
- Connolly, Myles. *The Reason for Ann and Other Stories*. New York: McMullen Books, Inc. Pp. 231. \$3.00.
- Greene, M.M., Robert W. *Calvary in China*. New York: G. P. Putnam's Sons. Pp. 244. \$3.50.
- Katz, Barney, and Lehner, George F. J. *Mental Hygiene in Modern Living*. New York: Ronald Press Co. Pp. 544. \$4.50.
- Maritain, Jacques. *Creative Intuition in Art and Poetry*. The A. W. Mellon Lectures in the Fine Arts. New York: Pantheon Books, Inc. Pp. 423. \$6.50.
- McManus, Frederick R. *The Ceremonies of the Easter Vigil*. Paterson, N.J.: St. Anthony Guild Press. Pp. 129. \$1.25.
- McWilliams, Father Leroy E. *Parish Priest—A Man of God Tells His Story*. New York: McGraw-Hill Co. Pp. 250. \$3.75.
- Mihanovich, Clement S. *Social Theorists*. Milwaukee: Bruce Publishing Co. Pp. 521. \$6.50.
- Podolsky, Edward. *Encyclopedia of Aberrations*. New York: Philosophical Library. Pp. 550. \$10.00.
- Runes, Dagobert D. *The Soviet Impact on Society*. New York: Philosophical Library. Pp. 202. \$3.75.
- Sertillanges, O.P., Antonin Gilbert. *Rectitude*. New York: McMullen Books, Inc. Pp. 244. 2.95.
- Stendhal, Marie-Henri Beyle. *The Charterhouse of Parma*. Garden City, N.Y.: Doubleday and Co., Inc. Pp. 510. \$0.95.

Pamphlets

- Folds, Thomas. *Your Taste and Good Design*. Life Adjustment Booklet. Chicago: Science Research Associates. Pp. 49. \$0.40.
- Josselyn, Irene M. *Emotional Problems of Illness*. Better Living Booklet Series. Chicago: Science Research Associates. Pp. 48. \$0.40.
- Keller, James. *You Can Change the World*. St. Paul, Minn.: Catechetical Guild Educational Society. Pp. 64. \$0.15.
- McGrade, Francis. *My Confession for Little Catholics*. St. Paul, Minn.: Catechetical Guild Educational Society. Pp. 32. \$0.25.

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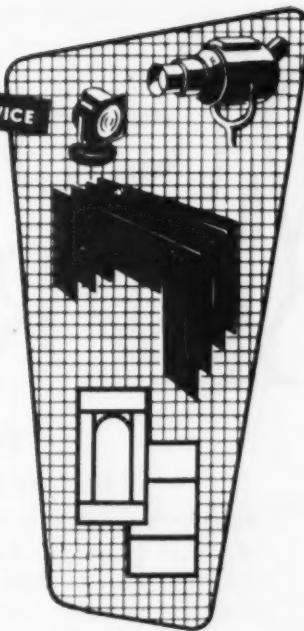
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